Christian Reflector.

Fear God and give glory to Him. All Scripture is profitable. God hath made of one blood all nations of men.

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Slavery.

For the Christian Reflector.

Anti-Slavery Songs for the People.

BY C. W. DENISON.

I.

Father in Heaven! once more to Thee
We humbly bow the suppliant knee;
Once more our songs of praise arise;
O! may they reach Thee in the skies.

II.

While we are met together here,
And heave the sigh and shed the tear,
How wet is many a bondman's eye!
How the bondmen deep doth sigh!

III.

And yet 'tis sweet to think this hour,
That some are knelt in prayer's still bower,
And some are lifting notes of praise
To Him who guides the pilgrim's ways.

IV.

O! God—how doth the master bow
While we are met before Thee now?
Grant that he may—and grant our prayer
That he and all may freedom share.

For the Christian Reflector.

Slavery.

Long have the cries of Afric's tawny sons,
Enslaved, oppressed, borne down by heavy griefs,
Worn out with toil, by cruel masters scourged,
In melting accents fallen on our ear,
Impleading pity for their untold woes,—
And Freedom, dear to man as *even life*;
And craving for her *Sons*, and *Daughters*, too,
The blessings *sacred* to our common race,—
Freedom to *know* and *serve* and *worship* God.

In England, once, oppressed, forlorn and sad,
Their case excited holy Pity's tear,
And loudly summoned to their needful aid
The eloquence of noble Wilberforce;
And listed *feeling* Clarkson on their side.
These, clad in all the panoply of Truth,
With zeal unwonted for the hapless slave,
Stood firm, the champions of his equal rights,
Braving the mighty host of fiend-like foes,
And vanquished them in every moral strife,
Till Freedom's spreading banner floated wide,
The pride of Britain, and the source of joy
To many ransomed, happy Africans;—
Of hope to more—to myriads yet enthrall'd.
And now *again*, her generous, feeling Sons
Have wept with pity fresh, for Afric's woes;
And wielding well the mighty force of Truth,
Have made each Slave in all their western isles
The joyful owner of his primal rights,
And full possessor of the blessed sweets
Derived from pure and virtuous Liberty.
Thus England nobly frees from wasting grief
The burdened, care-worn sons of Africa;—
To them restoring Freedom's precious boon,
The sacred right to live a happy life.

But here on Freedom's consecrated ground,
Where, driven by oppression's cruel rod,
Our much-loved pilgrim fathers planted *first*
That beauteous tree, whose wide-spread foliage
Invites each weary passing traveller
To sit and rest beneath its cooling shade,
And taste the nectared sweets of Liberty,
Unmingled with the *nauseous bitter* drugs
That *cruel tyrants'* cast into the cup
Of human happiness;—
Here,—on these hallowed shores, a race forlorn,
Despised, degraded, bound with heavy chains,
Waste all their powers of body, mind and soul,
In toil, and sweat and grief for other's gain.
Weep! oh my country, weep and howl for shame,
And quickly hasten off those cruel bonds
That gall the *necks*, and hold in servitude
The millions of our colored fellow-men.
Where are those patriotic fires that burned
So deep and pure in bosoms freely bared
To meet the fierce oppressor's gleaming steel;
When once our fathers drew the hilted sword
And fought for life, and home, and Liberty?
"Live free, or sink beneath the fatal stroke
"Dealt fiercely by the proud oppressors hand,"
They cried,—"a *day*, an *hour*, of Liberty,
"Whole years of lightest bondage far exceeds."
The boon of Freedom we so justly claimed,
And bravely fought to win, now, once secured,
Shall we withhold from tawny, captive slaves?
Can we *refuse* when pity pleads with tears,
And justice loudly speaks with stern rebuke,
And thunders vengeance, deep, and long and fierce
Upon the vile oppressor's guilty head?
Can we refuse to heed the mighty call
And kindly do what we so late have claimed
As justly due in our distress and grief,
For others' wo.

Genius of Liberty awake! arise!
Break every *Tyrants'* yoke, the captive free,
Illume his darkened mind; his heart improve;
Dispel the sable gloom that long has hung
Terrific o'er his frighted soul.
Permit the light of Truth and Science fair,
And beams of Love Divine once more to gleam
Upon the path, where Afric's injured sons
With cheerful step shall still attempt to tread,
The blessings of the glorious Gospel day
In all their rich profusion, gladly pour
Into their waiting souls, that *heaven-born* Love
May bless their after course in human life
With *quiet peace* and *holy heart-felt* joy.

Thus only shall we *wipe away* the stain
That so discolors our *fair* country's face;
That brings the blush of shame and poignant grief
Upon our souls, when to our *charter*, bought so dear,
The foe *insidious* points, and *sneering* says:—
"*Aha! this* is the land of *Freedom pure*,
"And *universal* love and Liberty."
Rouse ye my fellow countrymen, rouse ye!
Display abroad to every distant clime,
The bright example of a spotless name,
Till floating wide, our banners, high unfurled,
Shall pour upon the nations light, and spread
The native sweets of virtuous Liberty.

ALEPH.

The World's Convention.

TUESDAY, JUNE 23d,—(*Continued from Feb 10.*)

The delegates met at ten o'clock, DR. GREVILLE in the chair.

The minutes of the meeting of Monday were read and confirmed.

MR. JOSEPH STURGE took the opportunity of congratulating the meeting upon the fact that the ministry had been beaten on the clause in the Colonial Passengers' Bill allowing the importation of Hill Coolies into the Mauritus. The numbers were—for the clause 109, against it 158; so that they had a majority in favor of their views of 49. (Cheers.) Before proceeding to the business, he begged to be allowed to recommend gentlemen to be careful of the time of the convention; it was most important that they should finish their proceedings that day, and they had much to do—let it, therefore, be a day for business, and not for long speeches.

THANKS TO MISSIONARIES.

Captain STUART proposed a resolution of thanks to the missionaries of the London Missionary, Presbyterian, and Moravian churches, for their endeavors to enlighten and preserve the liberty of the negroes. In his opinion they deserved the same meed of approbation which the convention had already given to the Baptist missionaries. He was anxious that it should pass, but he was anxious that there should be no division of opinion upon it. If it were not likely to be unanimously carried, he would not press it.

Mr. STANFIELD, of Belfast, seconded the motion.

The Rev. J. H. HINTON said it was impossible that it could pass in its then shape. Many would object to it.

Dr. PRINCE, of Jamaica, objected to the resolution, as it made no mention of the ministers of the Establishment. Although he was a Baptist himself, he must say that many of the clergy of the Established church were warm friends of the negro, and one of them was even now suffering imprisonment in a jail in Jamaica for his zeal in the cause.

The feeling of the meeting being in favor of a resolution more general in its character, it was referred to a sub-committee, and was afterwards proposed by

The Rev. Mr. CARLISLE, and was a resolution of thanks to the missionaries and ministers of all denominations, who had endeavored to promote the welfare of the negro, and of sympathy with those who were suffering for their exertions in the cause.

Mr. CREWDSON seconded the motion, which was unanimously agreed to.

Dr. BOWRING then read the address to the French nation prepared by the sub-committee, which on the motion of

Mr. J. T. PRICE was unanimously adopted.

EMPLOYMENT OF BRITISH CAPITAL.

Mr. RICHARD ALLEN, of Dublin, then brought up the report of the committee appointed to consider the employment of British capital as employed in the furtherance of the slave-trade and slavery. He said the examinations entered into by the committee had been most humiliating; turn which way they would, they found British capital directly engaged in the slave-trade, and upholding it both at home and abroad. It was a question that demanded the earnest and most serious attention of every friend of the negro. There was much that yet remained in darkness, and he trusted all friends to the cause would expose all that came to their knowledge, so that public opinion might be brought to bear upon those concerned in the support of such traffic.

Mr. BOULTBEE moved, and Mr. STOVELL seconded, the adoption of the report, which was unanimously agreed to.

The committee had also prepared several resolutions, but as some thought they might be considered libellous, they were re-committed in a modified form.

On the motion of Mr. STACEY, a resolution was unanimously adopted calling upon the government strenuously to oppose itself to the introduction of slave-grown sugar.

ADDRESS TO SOVEREIGNS.

Mr. FORSTER then brought up the report of the sub-committee appointed to draw up an address to the crowned heads of Europe who were possessors of slaves.

Mr. HILL moved the adoption of the address. He had been most anxious to give his humble aid and assistance to the great cause of anti-slavery; it was one to which he had been attached ever since he had been able to frame an idea. He had attended at the first sitting of the convention, but he saw so many men of greater talent and who possessed more knowledge of the question than himself, that he felt convinced it was better for him to remain a silent and attentive listener, rather than take an active interest in the deliberations of the convention. It was from no want of sincere and deep feeling in favor of the cause, but he thought it would be better promoted by allowing other gentlemen to occupy their attention. It was with much pleasure he moved the adoption of the address, and he sincerely trusted it would be productive of much good to the oppressed negro.

SIR C. E. SMITH seconded the motion, although he felt that he had no right to do so, for he took shame to himself for not having given more attention to the details of the subject, and for coming so late amongst them. All sects of religionists agreed that man was a responsible being, but slavery denied it, and placed the slave at the will of his master. The knots of slavery had been tied by governments, he therefore seconded the motion with pleasure, because he wished to see them untied again.

The motion was unanimously agreed to.

WINDWARD AND LEEWARD ISLANDS.

Mr. PRESCOD, of Barbadoes, then presented a report upon the results of emancipation of the negros in the Windward and Leeward Isles.—Their object in meeting was not so much to convince themselves of the evils of slavery, but to collect and send forth evidence of it to convince others—that evidence could not be too full, and had time permitted, he would have been most happy to have entered at some length into the effects of emancipation as they had come under his own observation. As time was so precious, he would content himself with calling upon all the friends of the negro to watch most attentively the laws enacted by the colonial legislature. The laws enacted in Barbadoes were even worse for the negro than those past by the legislature of Jamaica. He read the following resolutions:—

"That the beneficial results of emancipation in the British colonies, as exhibited in the religious, moral, and social improvement of the laboring population, have far exceeded the most sanguine anticipations of the friends of freedom and humanity. That the increased value of property in these colonies satisfactorily proves the measure to be one of great advantage to the salutary and efficient working out of this great experiment, the progress of colonial legislation must be jealously watched; the withdrawal of a stipendiary magistracy strenuously resisted; and an entire reformation in the administration of justice perseveringly sought.

"This convention being painfully impressed with the fact, that the enemies of human rights are actively promoting oppressive measures, both in this country and in the colonies, the object of which is, to silence those philanthropists who advocate the cause of the poor, and to consign the emancipated to a new and bitter bondage;

"That this convention would particularly refer to the laws recently passed in Jamaica and Barbadoes, and to the persecution of missionaries and others in the former colony; and this convention therefore earnestly implores the friends of the anti-slavery enterprise, and especially the committee of the British and Foreign Anti-slavery Society, carefully to observe, and to take measures for frustrating, all insidious attempts either to abridge the liberties of the emancipated, or to silence and crush their protectors."

Their adoption was moved by Mr. FINLAY, and seconded by the Rev. A. HARVEY.

The Reverend Mr. MIRAM spoke of the good conduct of the emancipated negros in British Guiana.

Mr. ALEXANDER drew the attention of the convention to this fact—it was often stated that the production of sugar decreased since the emancipation in our colonies, and this was used as an argument for importation of Hill Coolies. (Hear.) Now the fact was, that before the emancipation the decrease of production had begun—(Hear)—so that it certainly was no argument against free labor. (Hear.)

The Reverend Mr. SEABORN, from Berbice, bore testimony to the good effects of emancipation there.

Mr. SCOBLE had great pleasure in stating, as the result of the tour he had taken in Guiana, &c., that the negros had fully borne out the most sanguine expectations as to their conduct under emancipation; that they had become diligent and careful—that they had supported their religious teachers, built their religious edifices, nay, sent large sums over to the aid of religious societies:—(cheers)—and as to the pretence of diminished production of sugar, it was just to the extent, and no more, which would result from the deduction of one day from the six, for the negro's cultivation of his own land. The evils of slavery could never be remedied by any mere modification—nothing could remove them but utter extinction. (Hear, hear, hear.) Full, unrestricted liberty must be given to the negro, in order that he might reap the advantage of the blessings conferred on him. He trusted that their friends from various parts of the country would feel the importance of maintaining inviolate the great principle of total and immediate emancipation—that there would be no compromise on this subject, and he hoped that the delegates from France would feel it to be their duty to advocate entire emancipation, without restriction, without money, and without price. (Cheers.) With these remarks he begged to support the resolution.

Mr. BRADBURN also supported the resolution. In the ship in which he and some of his friends came over to England, there were a few planters from British Guiana, who represented the state of things there as being most horrible. They said, their estates had greatly diminished in value; and one of them stated that last year he had lost on his own plantation, a small one, £1500. But these gentlemen, from certain statements they made, utterly destroyed their own credibility and he could not, as he told them, believe one word they said—(laughter)—and for this reason, they stated deliberately, and with all the gravity that John Bull was over known to put on his countenance, that the eloquent gentleman who had last addressed the meeting (Mr. Scoble) was a madman—(laughter)—that his friend Charles Stuart was a fool—(renewed laughter)—and that Daniel O'Connell was a mere political demagogue. He (Mr. Bradburn) immediately replied, "Now gentlemen, that statement is sufficient to give the lie to all you have told me with regard to emancipation." (Laughter.) But they all admitted the system worked very well for the negro. (Hear, hear.)

Captain STUART said there were two islands which required the especial care and attention of the convention; one was Tobago, because it was more out of the way of national and commercial observation than any other. No ship scarcely touched at it except the mail. It was out of the world's eye, and consequently they might easily guess what its condition was. The other was the island of St. Lucia, it was most devoid of religious and moral influence.

The Rev. Mr. KNIBB fully concurred in the resolution before the meeting, He rose to draw the special attention of the convention to the laws that had been recently passed in the island of Jamaica, although he believed they were quite as bad in other colonies. But he especially referred to Jamaica, for the purpose of imploring the committee to prepare a resolution, and a strong one, for discussion on Wednesday, when they would have more time to speak on the matter. He had seen in the public prints a statement, that it was the intention of Lord John Russell to let those laws go into operation, and merely to send out some recommendations of amendments to the house of assembly. The fact was that they might just as well trust the lamb to the tiger, as trust the liberty of the negro to the house of assembly. They said they would take care of the liberty of the negro, but it was only as the tiger took care of the lamb, who said he could walk, and afterwards secretly devoured it. (Hear, hear.) If those laws were to be carried into operation by the hands of Jamaica magistracy, the whole battle would have to be fought over again. (Hear, hear.) He believed those laws had been passed for the purpose of obstructing liberty, and of strangling it at its birth; and he called on every anti-slavery man and woman to assist in fighting out fairly, yet peacefully, the grand object they had in view in the island of Jamaica. (Hear, hear.) He urged them to do so, because his American friends were constantly reiterating in his ears, that upon the result of the emancipation in Jamaica depended the liberty of the negro in America. (Hear, hear.) They ought to use every moral effort to gain unrestricted liberty for their emancipated brethren. It would be their duty to provide a home for the negro population, and to afford them the means of subsistence, so that they might not be continually vexed and destroyed by those who had been fully paid for all they had surrendered. (Hear, hear.) He would just advert to one circumstance that would be interesting to the meeting, and begged to read the following extract from *Galignani's Messenger*:—"The commission on colonial affairs, of which the Duke de Broglie is president, has come to the unanimous resolution that slavery ought to be entirely abolished, and that the total emancipation of the blacks in the French colonies ought to be effected. Three questions are to be submitted to the high functionaries in the several colonies:—1. Whether the emancipation should be according to the English mode? 2. Whether it should be accomplished after a fixed period either of ten years with an indemnity, or twenty years without indemnity? 3. Whether it should be according to the system proposed by M de Tocqueville? The commission has adjourned to January next, by which time it is expected that the answers from the colonies will have reached Paris. The delegates from the colonies to the capital refused to appear before the commission, or to afford it any information, intrenching themselves behind the law of 1835 relating to the colonies." This was interesting information, as far as it went: and he trusted such a feeling would be displayed, and that such facts would accompany that feeling as to show that the French government had not the least occasion to spend one farthing of their money to compensate those who had no claim whatever upon them. (Hear, hear)

Dr. LUSHINGTON (having been generally called for) rose and said—Ladies and gentlemen, I had not intended on this occasion, to intrude any observations of mine upon this assembly; but, as the question which is now submitted to your consideration is one of the greatest importance, and as you seem inclined to listen to me, I will trouble you with one or two observations. (Hear, hear.) I have long expected, indeed from the very first period when the Emancipation Act received the assent of the legislature of this country, that its real and effectual working would be attempted to be defeated in the great majority of our colonies. (Hear, hear.) It never was to be expected that persons whose minds were so imbued with the spirit of slavery—whose hearts for so many years had been hardened against the true principles of justice and religion, would in consideration of any extraordinary reward, however great it might be, divest themselves of those feelings they had so long cherished, or those habits in which they had so long indulged. And I grieve to think that at the present hour, looking more especially to the great island of Jamaica (and I entirely agree in the importance of keeping our eyes fixed on that island, which contains so large a portion of the emancipated race of negroes), they are still concocting measures, studiously disguised in outward appearance, but in truth and in reality intended for the purpose of curtailing that liberty which we have gained with our long exertions, and with the gold of the country. (Hear, hear.) I feel also that in the island of Jamaica, as in most others, there has been no power yet established—at least as far as I have witnessed—which has been able to carry a just law into complete and full execution. (Hear, hear.)—But if the law be in itself unjust—if it be so studiously framed, for the purpose of diminishing liberty, and for the purpose of giving to what may be called in society the upper class a greater power over those who are beneath them, I am confident if the government of this country give their assent to such laws, they will not merely diminish the liberty of the negro, but will defeat all the great objects which they have declared in parliament to be well purchased by the twenty millions; and I fear the still greater evil; the time may come when we shall be compelled to submit to the introduction of foreign slave-grown sugar into this country, with all the calamitous consequences of slavery. (Hear, hear.) I hope that my friend Mr. Knibb has to a certain extent misunderstood the declaration of Lord John Russell, for I did not understand Lord John Russell to declare that he intended to allow all those acts to go into operation.—(Hear, hear.)

Mr. KNIBB—They are in operation now.

Dr. LUSHINGTON—I am aware they are. I am aware that when an act receives an assent of the governor it is law, until the crown shall disallow the act; (hear, hear) but what I meant to say was, that I did not understand Lord John Russel to say he did not intend to disallow any of those laws, or that he meant to allow all the existing laws to continue in force and effect. I understood him to say no such thing. (Hear, hear.) What I understood him to say was this, that there were certain laws, amounting to a large number, that were passed during the sitting of the house of assembly in Jamaica, some of which contained good mixed up with bad—that he would not at present allow those laws, but that he would give the governor instructions to inform the house of assembly that if they did not bring in other acts abrogating that which was wrong, the prerogative of the crown would then be exercised in the disallowance of those statutes. (Hear, hear.) What the result may be I cannot say, but I do hope that Lord John Russell, knowing the deep responsibility fixed on him as the colonial minister of this great country, remembering that the happiness of thousands upon thousands is at stake if he relaxes his vigilance, or for a moment allows injustice to triumph over truth—I do hope and trust, that, viewing the case as we view it, he will exercise that vigilance in the way I have mentioned, by the total disallowance of all measures in which the evil preponderates, and by permitting those measures temporarily to continue in force in which there is greater good and less evil. (Hear, hear.) But though I entertain this hope, I am not one who would leave any exertion unmade, or any effort untried, to give such a force or power to the expression of public opinion, as to let him or any other minister of the crown know that we, the people of England, have our vigilance excited upon this great subject. I will say not our vigilance merely, but our well-founded jealousy—(Hear, hear)—recollecting that for above a century there have existed in Jamaica apparently excellent laws, a dead letter—recollecting that in Jamaica there have existed laws the most execrable in their nature and in their provisions—and recollecting that, in proportion as their provisions were abhorrent to truth and justice, so they were carried into the most efficent execution. (Hear, hear.) Neither in him nor any other minister would I confide, but I would endeavor to induce him to shut his ear to the voice of the planter, remembering that poison was poured into the ears of his predecessors, and that we who have been fighting the cause of the negro have had to encounter from day to day, and from hour to hour, a denial of those atrocities and those previous evils which afflicted that country—nay up to the hour of emancipation, we were met with a denial of the truth of that which no man dared now to disavow. (Hear, hear.) I entirely concur in the spirit of this resolution, and I hope and trust, that the evil effects which some prognosticate, many fear, but I hope not all expect, may be averted. (Cheers)

Mr. KNIBB said that the removal of every governor who at all sympathised with the negro was enough to make the friends of the black tremble. (Hear, hear.) He would distinctly state that they were determined to have liberty and nothing less.

Mr. WHITEHORNE observed that there ought to be a clause in every Jamaica act, suspending its operation until it should have received the sanction of the British government.

Captain STUART remarked that it was not the fault of the British government solely that those bad laws had been passed in Jamaica—the fault was with the British people. (Hear, hear.) The government had endeavored to correct the evils in Jamaica, but they were foiled in their attempt. At the next election they ought to beat up for anti-slavery men, and then Lord John Russell would be glad to do his duty. (Hear, hear.)

The resolution was then put and carried unanimously.

Mr. JOSEPH STURGE believed the modesty of their esteemed friend Dr. Lushington, had prevented him saying any thing upon the subject of the discussion in the House of Commons relative to the Hill Coolies.—(Hear, hear.)

Dr. LUSHINGTON observed that the efforts of those that took the lead in putting a stop to the exportation of Hill Coolies from the East, were very much assisted by Mr. Hogg, the member for Beverly, (hear, hear,)—who came down on the part of the East India Company, and expressed his earnest desire that no step should be taken without further information. (Hear, hear.) He was sure the feeling of the majority of the House of Commons was strictly in accordance with what must be the feeling of that meeting; and that he was sure they must all feel thankful to Providence, that for the present at least, a stop had been put to what he conceived to be little less than a renewal of the traffic in men. (Cheers.)

The convention then adjourned at half-past two till four o'clock.

Miscellany.

Miller and the Prophecies.

We took a prejudice against this good man, when he first came among us, on account of what we supposed a glaring error in interpreting the scripture prophecies, so that the world would come to an end in 1843. We are still inclined to believe it an error, or miscalculation; at the same time we have overcome our prejudices against him by attending his lectures, and learning more of the excellent character of the man and the great good he has done and is doing. Mr. Miller is a plain farmer, and pretends to nothing more except that he has made the scripture prophecies an intense study for many years, understands some of them differently, from most other people, and wished, for the good of others, to spread his views before the public. No one can hear him five minutes, without being convinced of his sincerity, and instructed by his reasoning and information. All acknowledge his lectures to be replete with useful and interesting matter. His knowledge of scripture is very extensive and minute, that of the prophecies especially, surprisingly familiar. His application of the prophecies to the great events which have taken place in the natural and moral world, are such generally as to produce conviction of their truth, and gain the ready assent of his hearers. We have reason to believe that the preaching or lecturing of Mr. Miller has been productive of great and extensive good. Revivals have followed in his train. He has been heard with attention wherever he has been, although a bigoted priesthood are opposed to him as the same class were to our Savior and his apostles, and as they are in these days to all moral and useful reform. We would give more for a Miller, than for a Kirk; or an army of merely popular orators; yet the pulpits are closed against the former, while they are swung wide open for the entrance of slaveholding clergymen, and proud and pampered priests, without piety or virtue.

There is nothing very peculiar in the manner or appearance of Mr. Miller.—Both are at least equal to the style and appearance of ministers in general. His gestures are easy and expressive, and his personal appearance every way decorous. His scripture explanations and illustrations are strikingly simple, rational and forcible, and the great eagerness of the people to hear him has been manifested wherever he has preached. The meeting-houses in Boston have been closed against him, with one or two exceptions. The Chardon street Chapel, where he has been lately lecturing, will hardly hold half who press for admittance.

WILLIAM MILLER was born in Pittsfield, Mass., February 15, 1782, of course he is 59 years of age. When four years old his father moved to Hampton, Washington county, N. Y., where he has lived to the present time, except a few years in the western part of Vermont. His means of obtaining a common school education were less than were usually enjoyed, yet he improved them to the best advantage, acquired an early thirst for knowledge, and was favored with the means of gratifying his fondness for reading, when quite young, by having access to the libraries of several distinguished men in the neighborhood. Few men have a more thorough or correct knowledge of history or of scripture.

We have never been an advocate or defender of Mr. Miller or his doctrine, but we like to see truth and fairness used in argument. We have not been able as yet to determine for ourselves as to the correctness of his views or interpretation of Daniel's vision, relating to the coming of Christ. We have considered the coming of Christ predicted as *spiritual*, upon the hearts of men, and not *personal*, and that the millenium was to take place in this world. Mr. Miller adduces many scripture passages in support of his views. But whether his interpretation as to the *nature* of Christ's appearance be correct or not, *the time* appears to have been accurately calculated. He has *published* his calculation of time, which appears to be plain and undeniable.

Mr. Miller published a small work on the prophecies ten or eleven years ago, which brought him into public notice. About eight years since, he was invited into a town, near which he lived, to lecture or expound the scriptures, in the absence of the minister, which he did with great effect. A powerful revival of religion was the immediate consequence. Since then he has been continually applied to, and almost continually employed in the same way, and with similar effect, *without pay*. His lecturing appears to have been attended with powerful effect every where. He has been the instrument of more conversions to Christianity, especially from Deism, than any other man now living in these parts. He has read Voltaire, Hume, Paine, Ethan allen, and made himself familiar with the arguments of Deists, and knows how to refute them. He is a regular member of a Baptist church, in good standing, uniformly exemplary, amiable and unblemished in his walks, and deserving the respect and love of every Christian

Lynn Record.

More Resolutions.

By the Boston Baptist Association, held at Watertown, Sept. 16—17, 1840.

Resolved, That we regard it worthy to record, and of devout thanksgiving, that the revivals reported have so generally been commenced and sustained by the Spirit of God, in connexion with the stated labors of the Pastors, aided by their respective churches.

Resolved, That Br. THRESHER, in connexion with the Clerks, be requested to prepare and and publish with the Minutes of the Association, a narrative of the revival within our bounds during the past year, giving a particular account of its general characteristics, the means used to to promote it, and the extent of its results, so far as developed, and that this narrative be regarded as the Circular to the Churches.

From Bro. Thresher's report, we give the following extracts. After speaking of the character of former revivals, &c., he proceeds:—

"But in these revivals, the several churches seem to have been, in unusual manner, isolated. Each one appears to have been pursuing its own plans: and at a moment unexpected, God was pleased to revive his work among them. *Nor can we learn that any extraordinary means were used.* Certain it is, that there was no unusual amount of preaching performed. The pastor preached to his own people, and ordinarily but one lecture on a week day's evening."

"So far as we can learn, no special prominence has been given, in the bestowment of the divine blessing, TO ANY PARTICULAR INSTRUMENTALITY.

REMARKS. 1. Why is Bro. T. so particular to give all the credit of these revivals to the Pastors and churches? The answer, is this: Mr. Miller had been chiefly instrumental in three of the greatest revivals reported in their letters to the Association. In order to destroy Mr. Miller's influence, he attributed the revivals to *other causes*.

2. Why does he deny that "*any particular instrumentality*" was blessed of "God in the revivals that were reported:" when the letters from the churches in Watertown, Cambridgeport, and Littleton distinctly stated that Mr. Miller's labors were chiefly instrumental in the revivals in those places.

3. And why did he say that no "extraordinary means were used;" when in fact, Mr. M. had, in all the above named places, given *full courses* of his lectures to listening crowds?

There is no reason that can be given for this *one-sided* and jesuitical report, but in the determination of the opponents of the doctrine of the *second advent near*, to withhold, so far as they can, a knowledge of the good effects of that doctrine from the people, and jesuitically attribute its good fruits to *other causes!*

Ibid.

Superficial Infidels.

Sir Isaac Newton set out in life a clamorous infidel, but, on a nice examination of the evidences of Christianity, he found reason to change his opinion. When the celebrated Dr. Edmund Halley was talking infidelity before him, Sir Isaac Newton addressed him in these or like words: "Dr. Halley, I am always glad to hear you when you speak about astronomy, or other parts of the mathematici, because that is a subject you have studied, and well understand; but you should not talk of Christianity, for you have not studied it. I have; and am certain that you know nothing of the matter." This was a just reproof, and one that would be very suitable to be given to half the infidels of the present day, for they often speak of what in fact, they are entirely ignorant of. Dr. Johnson, therefore, well observed, that "no honest man could be a Deist, for no man could be so after a fair examination of the proofs of Christianity." On the name of Hume being mentioned to him. "No sir," said he, "Hume owned to a clergyman in the bishopric of Durham, that he had never read the New Testament with attention."

From the N. H. Baptist Register.

True Believers.

True believers in Christ are not such as have merely made an external profession and taken upon them the vows of the Church. Such may be called believers, but they are so hollow hearted, so false that Christ will not trust them. They are dead branches without any real spiritual vitality; they have the form of godliness, but in life deny the power; they have a name to live and are dead.

But evangelical believers are such as are united to Christ by the internal operations of the Holy Spirit, and are living, fruit-bearing branches; they have not only Christ's image written on their foreheads, but his quickening, sanctifying Spirit dwelling richly in their hearts. They have been effectually called by the Holy Ghost from a state of nature, enmity and sin, to a state of grace, union and reconciliation, and are now reposing upon Christ by love, and he dwelling in them by faith.

If we bear not the fruits of peace, righteousness and truth, we have no ground to think we are true believers, nor others to denominate us as such, 'For as the body without the spirit is dead, so faith without works is dead also.' But if we can lay a reasonable claim to such a character, we are rich, let our temporal destitution be ever so great.—Christ is ours—as a Sun shedding upon us unceasingly his benign rays—as a person in whom is centered all that an offended God requires for the satisfaction and dignity of his violated law—as a Fountain, containing all that imperfect, sinful creatures need to sustain, purify and console.

All Christ has is ours. His counsels and his forces are devoted to our services—his angels minister to our interest and comfort—his arm of power is for our protection—his eye of knowledge and wisdom is ours to direct the way—his righteousness is ours for justification, and his spirit of holiness for our complete sanctification.

All the precious promises of God are ours; wherein all that we want or can desire is made over to us—confirmed by an oath and sealed by the blood of Christ. And all the Providences of God are in our favor. They work ultimately for our best good—the most trying afflictions serve only to break up our unholy indulgences—the fruit of the sharpest rod, is the taking away of our sins—the Lion often affords us meat and the Anakin himself proves our bread—and the sorest trials we meet with, are but as the refiner's fire and fuller's soap, to fit us to glorify God and enjoy him forever.

Finally, all things which can in any way benefit us are ours—things present and things to come, for we are Christ's and Christ is God's own dear Son.

All these blessings are vouchsafed to every faithful believer in the Lord Jesus Christ. May we then:

"Believe in Jesus; and on him alone
For righteousness and strength our anchor drop.
Renouncing all our former legal hope,
Believe, (say you?) we can no more believe,
Than keep the law of works, *then do and live.*
True; and it were our mercy, did we see
Our utter want of all ability.
New cov'nant graces he alone can grant,
Whom God has given to be the covenant;
E'en Jesus, whom the sacred letters call
Faith's object, author, finisher, and all;
In him alone, not in the act of faith,
Our soul believing full salvation hath."

E——— MILTON.

A Good Example in Dover, N. H.

TEMPERANCE EXCITEMENT. During the last two weeks, we have been in the midst of the greatest excitement on the subject of temperance that we ever witnessed. On the last Tuesday of February, a general temperance meeting was held in this place, at the close of which it was agreed to hold meetings, to be opened to all the citizens of the town for the discussion of the subject of temperance every evening during the succeeding week.—Accordingly, on the Monday evening following, a good audience assembled. The following resolution was introduced:

Resolved, That every rumseller in Dover is a nuisance and curse to the place, and ought to be treated as an enemy to the human species.

On this resolution an animated and interesting discussion arose, which continued until Friday evening. It created great excitement in the place, and the meetings were thronged, filling our largest meeting houses to overflowing. Many of our most intelligent citizens, such as ministers of the gospel, lawyers, doctors, &c. participated in the discussion. For several days this resolution was the great topic of conversation in our stores, work shops, factories and families. On Friday evening the question was called for, and the resolution lost by a small majority. The resolution which follows (which had been previously offered as an amendment to the above and withdrawn) was then offered and adopted by a very large majority.

Resolved, That the traffic in intoxicating drinks, carried on by numbers of the citizens of this place, is a nuisance and curse, and ought to be reprobated and opposed by every friend of humanity and social order till it shall be wholly abolished.

The following resolution was then offered:

Whereas we cannot patronize those who traffic in intoxicating drinks without countenancing the business, and encouraging them to persist in it, thereby becoming partakers in their crime—Therefore,

Resolved, That it is our solemn duty to withhold all patronage from those who are engaged in this nefarious business, except in cases of absolute necessity.

A spirited discussion arose on this resolution, which continued for several evenings. The resolution was finally adopted by a very large majority, though it was violently opposed, as well as the preceding, by one of our most distinguished lawyers, and other men of talent and influence.

The following resolutions were also discussed and passed, with scarcely any dissenting votes:

Resolved, That persons or corporations who rent buildings to be used by rumsellers in carrying on their traffic, or who in any other way countenance the business, are aiders and abettors in the crime of rumselling.

Resolved, That total abstinence from all intoxicating drinks is the only remedy for intemperance.

The meeting closed on Friday evening last, when a society was formed, under the following pledge:

"We, whose names are hereunto affixed, do solemnly engage to abstain entirely from the use of all intoxicating liquors, and from manufacturing them and dealing therein, as drinks, and to use our influence to induce others to do the same."

These meetings have laid a firm foundation for efficient efforts against the evil of intemperance in future. The resolutions were aimed directly at the root of the tree; and that they were not misdirected is evident from the fact, that some of its branches already begin to wither. We are informed that one who has been engaged in the traffic has pulled down his bar, and says he shall sell no more.—Others say that they shall abandon the business after they have disposed of their present stock. And some, we understand, who are renting buildings which are occupied as rum stores, are resolved that they shall not be occupied as such after the leases expire.—*Morning Star.*

Which is Right?

MR. EDITOR—It has been frequently asserted that temperance men ought not to patronize those who deal in intoxicating liquors, and some have practised upon that principle; but I confess I cannot fully agreed with those ardent friends of a good cause, whose zeal leads them to entertain (no doubt most sincerely) such ideas. I think it is well to mingle with those who need the benefit of our example as well as our precept, and to show them all due benevolence. I think it is well for us to go into the dark, that our light may shine, (and let us see that we keep those lights trimmed and burning.) for it is there that light is needed, if any where. If I am wrong, please set me right.

PHILAN.

☞ We think our friend Philan partly right and partly wrong. It is doubtless "well to mingle with those who need the benefit of our example as well as precept," but it must not be to encourage them in their wrong doings. There are many of this class who will be influenced more by our patronage, or the loss of it, than by our arguments.—There are many, we doubt not, who would not persist in the traffic for a day, if they knew they must do it at the expense of losing the patronage of the sober, temperate part of the community. Indeed we are satisfied that a firm, decided, and what we regard a consistent course, on the part of the friends of temperance would do more in the course of a year to diminish the number of rumselling establishments, than has ever been effected, in the same period, by any or all other measures. On the other hand, is it not doing injustice to those merchants who, from principle, have abandoned the traffic, to withhold our patronage from them, and bestow it upon those who are still helping to fill the land with mourning, lamentation and wo? The best kindness we can show our erring fellowmen is, to let them understand that we cannot and will not encourage them in their sins.—*Maine Temp. Gaz.*

A Monarch.—The late Sultan of Turkey died of delirium tremens, the result of vinous indulgence. The present Sultan, his son, on his accession to the throne, issued a proclamation against the use of wine, and caused one million of piasters' worth of wine to be thrown into the Bosphorus.—*Athenæum.*

Ohio Baptist Convention.

I have just visited several churches in Huron Co. They are generally prosperous, and warmly engaged, co-operating with the Convention. The Huron association, at its last anniversary resolved to give up their local Missionary operations and act entirely with the Convention. We have now two missionaries within their bounds. And the brethren are aiding to sustain them by enlarging the Village Subscription and introducing the Penny Plan.

It is encouraging to find many of our churches building meeting houses. The following among others are either now building or preparing to build,—churches of Sunbury, Mount Vernon, Loudonville, Mansfield, New Haven, Canal Dover, Madison, Bronson, and Fitchville. Eight of these are Missionary Stations of the Convention.

The *Meeting House of Wooster is stopped.* In a former letter I stated that it would be soon completed. On arriving here on Saturday last, I found the work had been stopped about three weeks. It was going on prosperously; every thing being paid for as it was done, and the Lord came down with saving power upon the congregation, and meetings became so frequent, that they found it necessary to pile up their lumber in the corners of the house and use it as it is. I wish other houses had been stopped in the same way, especially those which have plunged our churches into debt.

Cross and Journal.

Campbellites.—A writer in the Christian World gives the number of this sect, in the states of Ohio, Indiana, Kentucky, Illinois, and Missouri, at between eighty and ninety thousand members, which includes, he conjectures, more than half of their whole number in the United States. On this supposition, the number of Campbellites in the United States would be about one hundred and fifty thousand.—*Cross and Journal.*

From the Journal of Commerce.

Africans of the Amistad.

LONG ISLAND SOUND, March 19, 1841.

To the Committee acting for the Africans of the Amistad:

On returning to New York, after an absence of about a week, during the whole of which time I have been attending to these persons, I sit down to communicate to you a statement of what has been done. The day following the decision of the Supreme Court of the United States, Judge Thompson sent to S. P. Staples, Esq., who had been counsel in the case during its pendency in the Courts in Connecticut, a copy of the mandate of the Court, and order from himself, directed to the Marshal of Connecticut, for the discharge of all the Africans, which that gentleman immediately put into the hands of the Committee. Judge T. is entitled to their thanks, and also the thanks of the public, for thus transmitting the order, as the Committee were in consequence enabled to make necessary arrangements for the comfort of the "appellees" before they were "turned loose."

Last Monday Mr. S S. Jocelyn and myself, went to Westville, a small village about two miles from New Haven, where the prisoners have been kept several months. They were overjoyed to see us—all extending their hands at the same time, and uttering their expressions of gratitude. They appeared to be in good health and happy. Not having seen them for several months, I was agreeably struck with their improvement, especially in speaking and reading our language. Before we left, a large number of them, led by their teacher, Mr. Booth, sang the hymn,

"When I can read my title clear," &c.,

in a very interesting manner. Prayer was then offered, when Cinque, addressing Mr. Jocelyn, said, "*preach.*" Mr. J. addressed them a few minutes, referring them to God for their deliverance, and exhorting them to good conduct, diligence in study, and love to the Savior.

In the afternoon a meeting of some of the friends of the Africans was held for consultation, agreeably to previous notification. There were present Messrs. Leonard Bacon, H. G. Ludlow, S. S. Jocelyn, Amos Townsend, Jr., of New Haven, Lewis Tappan, of New York, Samuel Deming and A. F. Williams, of Farmington. Mr. Bacon acted as Chairman. After prayer by Mr. Ludlow, each person present presented his views with regard to the disposition that had best be made of the Africans. The following resolutions were then passed:

Resolved, That we think it best, for the present, that the Africans, (excepting the girls) be placed under instruction and labor at Farmington, if arrangements can be made for their reception in that town, and that it is desirable that they should not return to Africa until inquiries are instituted as to the best mode of sending them to Mendi, their native country.

Resolved, That Lewis Tappan, Amos Townsend, Jr., and A. F. Williams, be requested to remove the Africans, with their consent, and make all the necessary provision, &c.

It having been stated that Mr. Pendleton, the jailor, had expressed a determination to apply to Captain Beecher, Chairman of the Selectmen, to bind the three girls to him, it was recommended that application be made immediately to the Judge of Probate, to appoint Deacon Townsend their guardian. Application was accordingly made, and Amos Townsend, Jr. was duly appointed guardian to Ma-gru, Ta-me, and Ta-nee, and Lewis Tappan to the boy Ka-le.

The next morning, the Marshal came, by invitation, to Mr. Baldwin's office, where I attended. On being assured by Mr. Wilcox that he would permit the Africans to remain over night at their abode in Westville, the mandate and the order for their discharge were put into his hands. He went soon after to the jailor's house, and informed the girls that they were free—here—in this country—and he had no further legal control over them; and before night he went to Westville and made a similar announcement to the men. Mr. Townsend went to Mr. Pendleton's where his wards were seated, in their best apparel, with the family,—informed them that he had been appointed their guardian, and requested them to go with him to the families where he had made arrangements for them to remain for the present. They did not seem inclined to go with him, and it was evident that their minds had been prejudiced against Mr. Townsend and their other friends. While Mr. Townsend was there, I went, under advice from Mr. Baldwin, to Mr. Pendleton's and took with me Mr. James Covey, the African interpreter. On being directed to the room where Mr. Townsend and the family were assembled, I invited James in, but Mr. Pendleton sprang to the door, and forbid his entrance. He also said that the girls should not leave his house with his permission. Cinque and Kin-na afterwards applied and asked permission to see the girls, but they were turned out of the house.

On Tuesday, Mr. Baldwin presented to Judge Hitchcock, (the Court of Common Pleas being in session) the affidavit of Mr. Townsend respecting the illegal detention of his wards, and a writ of Habeas Corpus was allowed by the Court. The defendant, by his attorneys, Chas. A. and Ralph Ingersoll, Esqrs., requested time to frame a return. At 2 o'clock, Wednesday, Mr. Pendleton, Mrs. Pendleton, and their children, appeared in Court, with Ma-gru, Ta-me and Ka-nee. Cinque and Kin-na were also present. Mr. Baldwin stated to the Court that the early and constant friends of the African girls were virtually prohibited from conversing with them, and explaining to them what they considered for their best good, and prayed that the Court would allow them to converse freely with them, and that their countrymen present might have the same privilege. Cinque was therefore told, through Covey, the interpreter, that he might explain to the girls in the Mendi language, the intentions of Mr. Townsend and their other friends. He appeared to feel deeply for the poor girls, and addressed them for about half an hour with great earnestness. In the language of one of the New Haven papers—"The Mendi orator began calmly to speak of the generosity of these friends of the Africans, and of their self-denying efforts in obtaining their freedom—and as his soul warmed with the retrospect of two past years, his eyes blazed and his voice was elevated in its tone—and his action passionate—till he stood before the Court and the assembled citizens, a true specimen of the eloquence of nature." In the midst of his animated appeals, Mr. Ralph Ingersoll interposed and said he was fearful that Cinque was prejudicing the minds of the girls against Colonel Pendleton. On interrogating Covey, he very honestly stated that Cinque had told them that if they remained longer with the jailor, he would send them away and sell them. Cinque was therefore prohibited from talking to them any longer. [The Africans have been under a dread that Pendleton would thus dispose of them, as persons residing in his house or connected with him, have repeatedly, as the Africans aver, made such threats.] The girls, on being questioned, said they were unwilling to go with Mr. Townsend, because a white man at Mr. Pendleton's had told them that they would be whipped and sold as slaves—that Mr. Tappan intended to sell them as slaves, &c.

The remainder of Wednesday, and the whole of Thursday till after nine o'clock in the evening, were consumed in the examination of witnesses, and with the arguments of counsel—Messrs. Ingersoll for the respondents, and R. S. Baldwin Esq. and Gen. Kimberly for the other party. The respondent's counsel endeavored to show that the girls were over 12 years of age, and that the Judge of Probate had made an illegal appointment, because the girls had not been cited to appear before him and nominate their guardian; that no restraint had been placed over them, that they had been treated with great kindness by the jailor and his family, and that the Court ought not to intefere—On the other hand it was shown that two of the girls were under 12 years of age, and that the Judge of Probate, in view of all the facts, had made a legal appointment; that an attempt had been made to show that the education the girls had acquired—principally under the directions of the committee—had resulted from the labors of members of Mr. Pendleton's family; that the minds of the girls had been disaffected towards the committee for interested purposes; and that the apparent solicitude and affection for the girls, on the part of Mr. Pendleton's family, was got up for effect; that Pendleton's tavern is a groggery thronged by young men, and altogether an unfit place in which to bring up young females; that the object of Mr. Townsend was to place them in highly respectable families, where their education, moral culture, and best welfare, would be faithfully attended to; and that the committee, who had been their early and devoted friends, were the proper persons to have the superintendence of them.

The afternoon and evening of Thursday were occupied by addresses from each of the counsel. Mr. Ralph Ingersoll took a wide range, reflecting severely, and at great length, upon the Judge of Probate, and Lewis Tappan—imitating, to the great amusement of the audience, the mode in which Messrs. Griswold and Booth had conversed with the African girls, by permission of the Cour—insinuating that Cinque had, on board the Amistad, greatly alarmed the girls, &c. [Cinque, it seems, after taking the command of the vessel, had taken the girls into the cabin—and thus doubtless, as ever since, manifested the most parental anxiety for their welfare. They severally, on the way to Farmington, assured me he had always been kind to them.] In the course of the remarks of this gentleman, he stated that these African girls made as intelligent answers, and behaved with as much propriety, as any girls of their age in N. Haven, be they who they might! In reply also to an intimation that he, although now so very friendly to the Africans, had on a former occasion, exerted himself to have them delivered up to the Spaniards, the following reply and retort were made. Mr. I. said that was merely a professional service—he happened to be applied to by the Spaniards before Mr. Baldwin was—had it not been so, they might have been opposed to each other; he, for the Africans and Baldwin for the Spaniards. NEVER, NEVER, replied Mr. Baldwin—I have had frequent offers of that nature, but always declined them.

This afternoon two of the Africans came into my room almost breathless, having ran in from Westville in great fright. They said that Pendleton had sent his brother out, who had attempted to shut them up in a small room, and said they were all to be sent away to be sold—that they had no food, &c. As the marshal had assured me they might stay one day longer—that they should not be turned out in the storm—and as the trial was protracted, no asylum had been secured for them. On sending out for them immediately, they were found in a state of alarm—but were conducted into town, where a room in a factory, near the Rail Road depot, was kindly offered to them. There they spent the night, and were provided with food by the Committee. In the morning they left in the cars for Berlin. There they were met by some respectable inhabitants of Farmington and conducted to that town, where a suitable building had been procured for them.

Friday morning, at 10 o'clock, Judge Hitchcock, gave an oral opinion, of an hour's length—stating the facts and points in the case in an impartial, calm, and lucid manner, concluding by decreeing that the girls be put into the custody of their legal guardian. A scene was now enacted that the Committee had foreseen. The girls clung to Mrs. Pendleton, cried, seemed afraid, and were taken away with some force by their guardian. A considerable number of law students and other persons gathered about and near the carriage—hissed—and made many exclamations of disapprobation. Attempts had been successfully made by some persons, not only to prejudice the girls against those whom Providence as well as the law had made their protectors, but to inflame the minds of some of the young men connected with College against them. A few words were said to them by Rev. Mr. Bacon and myself, when we withdrew. In half an hour I called at Deacon Townsend's and found him instructing the girls, in the presence of his family, from the Scriptures. Ma-gru and Ka-nee seemed very happy, and the youngest one, Ta-me, who had been the most alarmed, was soon quieted. After the scenes that had occurred—and considering the probabilities that if left in New Haven, attempts might be made by the few evil disposed persons in that city who had manifested any thing but real friendship for these hapless girls; it was determined to take them also to Farmington. Accordingly, accompanied by Mr. Booth, the teacher, who had returned from Farmington that morning, and Kin-na, Kong, Ka-le, Ma-gru, Ka-nee and Ta-me, I proceeded in the afternoon cars for Bristol. There Mr. Deming, of Farmington, a wealthy farmer, and a liberal and devoted friend of the oppressed, was in attendance with his wagon to take Mr. Booth and the African young men—not expecting the girls. But he stowed us all away—nine in number—and we had a pleasant ride—8 miles—to Farmington. As we came in sight of the inmates of the building referred to, they ran out, clapping their hands, and rejoicing to see the three girls. They will be put into respectable private families, while their countrymen will be regularly instructed in writing, arithmetic, reading, sacred music, &c., industriously employed, in useful labor—and assembled regularly in the house of God—under the care of Messrs. John T. Norton, S. Deming and A. F. Williams.

In the midst of so many friends of the oppressed, and of such an enlightened, virtuous and substantial population, these Africans will, it is believed, have an asylum where they can be taught useful branches of industry, the elements of knowledge, and the truths of the Christian religion, until the opening presents itself for their safe return to Africa, and to Mendi, some three or four hundred miles, as it is supposed, in the interior. They will be decently clad, supplied with books and teachers, and qualified to instruct their countrymen should Providence ever enable them to reach their native country, and find their relatives and friends. It is believed that three or four of them have been converted to God; others are in a tender state of mind; while all of them conduct well, evince a strong desire to be instructed, and have the most reverential regard to truth and religion. The funds contributed are not all expended, but will soon be. The whole amount of receipts and the disbursements will be published without delay. Very truly, your coadjutor. LEWIS TAPPAN.

The Hon. John Quincy Adams, in his celebrated argument in the Supreme Court in behalf of the Africans of the Amistad, closed in the following manner.

'May it please your honors,—on the 7th of February 1804, now more than thirty-seven years ago, my name was recorded on the rolls of this court, as one of its attorneys and counsellors; that, five years afterwards, I appeared before this court in an important cause. Since that time I have never appeared before this court until the present occasion; and now I stand before this court again. It is this same court, but not these same judges. At that time these seats were filled by honored men indeed, but not the same. They are all changed. Then there was chief justice Marshall, and Judges Cushing, and Chase, and Washington, and Johnson, and Livingston, and Wild. Where are they? Where is that able statesman and learned lawyer, who was my associate counsel in the cause, Robert Goodloe Harper? Where is the eloquent counsellor, so long the pride of Maryland, and of the American bar, who was the opposing counsel, Luther Martin? Where is the excellent clerk of that day, whose name has been inscribed on the shores of Africa, as a monument of his abhorrence of the African slave trade, Elias B. Caldwell? Where is the marshal? Where are the criers of the court? Where is one of the very judges before whom I commenced my argument in the present cause? Gone—gone; all gone; gone from the services which they rendered to their country, to appear before a tribunal where *they* must answer for the deeds done in the body. From the excellent characters which they sustained, so far as I have the means of knowing, I fully hope that they have gone to receive the rewards of eternal blessedness. In taking, as I suppose, my final leave of this bar and of this honorable court, I can only ejaculate a fervent petition to heaven that every member of it may go to his final account with as little to answer for as these illustrious dead, and that you may every one receive the sentence, 'Well done, good and faithful servants, enter into the joy of your Lord.'

General Intelligence.

Foreign.

LATE ENGLISH NEWS.—A bill has been introduced by Lord Normanby in the House of Lords, where it was favorably received, for improving the habitations of the poor, and particularly abolishing cellar habitations. One section of the bill provides that no cellar, after a certain date, shall be occupied as a dwelling, unless provided with back and front area, windows, and fireplace. It was stated that in Liverpool alone, about 40,000 persons have no home but a cellar. There are many of these residences in Manchester, and other large towns of England, and in some parts of the metropolis. The Morning Chronicle says that "in these dark and dirty recesses, there are usually five occupants, day and night, within a space not more than twelve feet by ten. No air can circulate. The floors and walls are generally damp. Visiters can not get down into them with clean clothes. Noisome occupations and kinds of traffic are often carried on in them.—The closeness and stench sometimes drive even the hardened inhabitants out into the street at night for air. Diseases are ever rife. In some of these dens are children's schools, and others gin-shops! Frequently there is no window, and the top of the door is not above the level of the street. Floors are a rarity. And from these worse than dungeon abodes, a rent is obtained which averages about two shillings a week, and sometimes rises to nearly twice that sum. Is not this a system to be destroyed, root and branch."

A Brussels paper states that on the 12th ult. a contract was entered into between the Minister of the Interior and the Belgian Maritime Society, for the establishment of a regular line of sailing packets between Antwerp and Rio de Janeiro and Valparaiso. A packet is to leave Antwerp every two months, on the 1st of the month. They are to go alternately to Rio, and thence to Valparaiso, and to Rio only.

Turkish Administration of Justice.—The following is quoted from the Turkish Gazette of Jan. 3:

"His Excellency the late Grand Vizier Chosrew Pacha had debts to a very large amount. His very numerous creditors having frequently employed the Sultan to settle their claims, his Highness, considering it was just to help these people to their money, caused Chosrew Pacha to be reminded of the necessity of paying his debts. Chosrew declared himself ready to dispose of part of his real and personal property for that purpose, and expressed a wish that a commission of the Sultan might regulate this matter. The business was confided to Salid Bey and to Assert Bey, who have already provided a house belonging to Chosrew Pacha to sell his furniture by auction for the benefit of his creditors then assembled. By this act of imperial justice the veteran is relieved from his many debts, and his creditors obtain what was justly due to them—a benefit for which they express their lively gratitude."

It is stated that a uniform system of postage is about to be established in Belgium.

Mr. Buckingham, the late lecturer in this country, has announced a course of lectures to be delivered by him at the theater of the Polytechnic Institution in London, *on America and the Americans,* "embodying the experience of a three years' tour through the United States, and presenting a faithful history of the country and its inhabitants, from recent observations and personal intercourse with all classes of society."

Artesian Well.—It appears by the following from a Paris paper that the perseverance of the projectors of the Artesian Well, near Paris, has been remarkably rewarded.

On the 26th of February, at 20 minutes past two, the water spouted up from the Artesian well, which has been boring at the *Abattoir de Grenelle;* this water is tepid, which it was very natural to suppose was the case, on account of the temperature of the deep layers which have been reached. The depth of the well is 560 matres, 1,837 feet. This result, which has cost more than 160,000 francs, is the fruit of a persevering work of several years, and solves a geological problem of the greatest importance, that of the existence of water under the immense banks of green chalk of the basin of Paris. The temperature of the well is 86 Fahrenheit

A later paper gives the following additional information:

M. Mulot, the engineer who directed the work of the boring of the Artesian wells of Grenelle, has been appointed Knight of the Legion of Honour.

The volume of water produced by the Artesian well of Grenelle has rather increased than diminished since yesterday. The water is greenish, without either taste or smell, it dissolves, soap, and preserves a temperature of between twenty-eight and thirty degrees (80 to 86 Fahrenheit) when it reaches the level of the soil. M. Mulot, who directed the works, is of opinion that it will be quite limpid in a few days No preparations having been yet made to give a destination to those waters, which come out in a torrent, they are now turned into a sewer.

The Christening.

English papers say that "that the christening of the Princess Royal took place at Buckingham Palace on the day appointed, Feb. 10, with due ceremony, in presence of the distinguished guests invited to the banquet given on the occasion. The water used was brought from the river Jordan. The ceremony was performed by the Archbishop of Canterbury—the Archbishop of York, and Bishops of London and Norwich, and dean of Carlisle, assisting. The duke of Wellington, who had so far recovered from his recent attack as to be present, officiated as sponsor for the Duke of Saxe Cobourg Gotha The other sponsors were the Queen Dowager, the Duchesses of Gloucester, and Kent, the King of the Belgians, and the Duke of Sussex The name given to the princess was Victoria Adelaide Mary Louisa."

So the little girl is made a Christian in the way above described. If this "*mode*" is evangelical, let it be adopted every where!!

But what do our Pedobaptist friends think of this double sponsorship of the *Duke of Wellington?* Is it not just as good as any other sponsorship for the same purpose?

Death from Fire in 1840.—By the returns from the city and liberty of Westminster, and the coroners of the city and the eastern division of Middlesex, it appears that during the last 12 months no less than 245 children have been burnt to death in those districts, chiefly owing to their parents leaving them alone in a room with a fire in it. Of this about four fifths were girls, and the remainder boys. This arises from the difference of the clothing between boys and girls. The greater number were the offspring of the working and poor classes of society, whose business takes them from their homes.

The Fire at Mayaguez.—A letter from St. Thomas, dated Feb. 13, says:

"The town of Mayaguez, P. R. was totally destroyed by fire on the 30th ult. The loss is estimated at two millions of dollars, of which St. Thomas must bear its share. Sixteen thousand quintals of Coffee have been entirely burned. The fire did not extend to the Bay, where the principal merchants have their ware-houses; but in the town it is said only sixteen or twenty houses remain."

Domestic.

Circular.

DEPARTMENT OF STATE,
MARCH 20, 1841.

To the Hon. THOMAS EWING,
Secretary of the Treasury:

Sir: The President is of opinion that it is a great abuse to bring the patronage of the General Government into conflict with the freedom of elections: and that this abuse ought to be corrected wherever it may have been permitted to exist, and to be prevented for the future.

He therefore directs that information be given to all officers and agents in your Department of the public service that partisan interference in popular elections, whether of state officers or of officers of this Government, and for whomsoever or against whomsoever it may be exercised, or the payment of any contribution or assessment on salaries or official compensation for party or election purposes, will be regarded by him as causes of removal.

It is not intended that any officer shall be restrained in the free and proper expression and maintenance of his opinions respecting public men or public measures, or in the exercise, to the fullest degree, of the constitutional right of suffrage. But persons employed under the Government, and paid for their services out of the public Treasury, are not expected to take an active or officious part in attempts to influence the minds or votes of others; such conduct being deemed inconsistent with the spirit of the Constitution and the duties of public agents acting under it; and the President is resolved, so far as depends upon him, that while the exercise of the elective franchise by the People shall be free from undue influence of official station and authority, opinion shall also be free among the officers and agents of the Government.

The President wishes it further to be announced and distinctly understood, that from all collecting and disbursing officers promptitude in rendering accounts, and entire punctuality in paying balances, will be rigorously exacted. In his opinion it is time to return, in this respect, to the early practice of the Government, and to hold any degree of delinquency on the part of those entrusted with the public money just cause of immediate removal.—He deems the severe observance of this rule to be essential to the public service, as every dollar lost to the Treasury by unfaithfulness in office creates a necessity for a new charge upon the People.

I have the honor to be, sir, your obedient servant,
DANIEL WEBSTER.

Similar letters have been addressed to other heads of Departments.

The Extra Session.—Every state will probably be represented in the Extra Session of Congress, except Mississippi and Alabama, which cannot be represented unless special sessions of the Legislature are called to provide for the emergency. In all the other states which do not regularly elect before the assembling of Congress, in extra session, either the Legislatures will be in session in time to order special elections, or the Governors have been authorized to order one.

Resignation of the Governor of Virginia.—It will be remembered that Gov. Gilmer refused to surrender, upon the requisition of the Governor of New York, a fugitive from justice, on the ground that the latter has refused to surrender certain persons charged with having violated the laws of Virginia. A resolution was offered in the House of Delegates, calling upon the Governor for a copy of the demand and his reasons for refusing to comply with it.—Governor Gilmer sent the document accordingly, and a long debate ensued, which resulted in the adoption of a resolution condemning the Governor, whereupon he immediately resigned his office.—The Governor of Virginia is elected by the Legislature, which adjourned without making a choice.

Another Robbery.—The dwelling house of Mr. Stephen S. Andrews, in Church street, was entered between 7 and 9 o'clock last evening, while Mr. A. and his family were absent at a lecture, and robbed of $400 in gold and silver. The Daily Mail, of this morning, says: The villains entered the house through a back door, and ransacked the building from top to bottom. The money stolen was deposited in a small trunk, locked up in a larger trunk and placed under a bed in one of the chambers. It consisted of two doubloons, five sovereigns, six half eagles, and the balance in Mexican and Spanish half dollars. Two small trunks, taken from the large one, were found this morning in an alley in the rear of Mr. Hoop's carpenter's shop, a short distance from the house, rifled of their contents. The neighbors heard the villains enter the house, and afterwards heard some one fall down stairs, but supposed the noise was made by the family.

Boston Transcript.

Destructive Fire in Augusta.

We have just time to announce before putting our paper to press, that a fire broke out on Monday evening last, about 8 o'clock, near the south end of Water Street; and soon consumed a hay barn owned by Col. Baily, the carriage and paint shop of B. F. Morse & Co., the shop of Mr. Brick, saddle and harness maker, and a dwelling house occupied by several families; on the river side of the street. On the west side of the street, two dwellings houses, occupied by Messrs. Blake and Judkins, a blacksmith's and two or three other shops. Either the engine, or the company attached to it, seemed to be out of order, so that it was a long time before it was brought to operate with any efficiency; and such was the state of travelling that the Hallowell engines did not come to our aid with quite their usual speed. We have not time to ascertain the amount destroyed, or to give particulars.

Maine Temp. Gaz. March 25.

Summary.

An elephant belonging to a managerie near New Orleans, recently killed one of his keepers and made his escape. He was recaptured the next day, after a rather severe battle with the people, having received some fifteen or twenty rifle balls in his head and other parts of his body, none of which did him any serious injury.

The Governor of North Carolina has pardoned Geo. W. Jones, who was under sentence of death for the crime of forgery The Criminal will suffer a long imprisonment for larceny, for which he has already been publicly whipped.

A Little girl five years old, daughter of Mr. P. D. Blaisdell formerly of Cambridge, Vt., now residing in M'Henry County, Illinois, was burnt to death in her father's dwelling, on the evening of the 13th ult. in consequence of being left in bed, while her parents were visiting a neighbor. Their son, 7 years old, escaped by leaping from a chamber window.

The Court House in Exeter, N. H., was consumed on the 11th inst. with its contents, including the armory of an artillery company, and the apparatus for the exhibition of the 'conflagration of Moscow.' The latter was valued at $6,000.

It is stated that of about 100 persons on board the Creole, which was lately burnt at the mouth of Red River, not more than 50 are known to have escaped.

Florida.—There seems to be a renewal of trouble with the Florida Indians. There has been a severe skirmish between a small body of the Troops under Lieut Albertis, and a large body of Indians in the neighborhood of Fort Russell. The detachment fought its way through to the fort with the loss of 4 killed and 6 wounded.

Later accounts state that Capt. Barnum with 100 men came up with the Indians, and commenced an attack, but lost 6 men; and the fate of the remainder is uncertain. Is our *nation* at peace?

Maine Wesleyan Seminary.—The Rev. Stephen Allen has taken charge of this institution, in the room of the Rev, Mr. Larrabee, who has been appointed to a Professorship at the west.

Lowell.—The inhabitants of this growing city have instructed their Mayor and Aldermen, 830 to 365, to grant no licenses for the sale of intoxicating drinks during the municipal year.

Rum and Murder in N. H.—The Rev. W. H. Hatch of Concord says, "There have been at least four murders committed within a few hours ride of this place, within the last eight months, all of which had their origin in Rum!"

A young man was sentenced to *twenty years* imprisonment week before last, at Middletown Ct., for an assault upon his father with intent to kill.

John White, who had been found guilty at Louisville of the murder of two men, named Glenn and Gwatkin, has been sentenced to be hung on the 9th of April.

The Rev. Mr. McLaughlin, of the Catholic church at Cleveland, administered the Temperance pledge to ninety of his congregation in one day.

The St. Louis papers of the 8th inst., state that Joseph B. Adams, formerly of Boston, and more recently of Philadelphia, committed suicide a few days before by drowning himself. There is no cause assigned for the act.

The Wall street church, in N. Y, under the pastoral care of Rev. Dr. Phillips, contributed from the first of January 1833, to the 31st of December 1840, $51,335,59, for charitable objects. This is exclusive of the support of their own society.

A destructive fire recently broke out in the village of Montgomery, Orange county. Six or seven buildings were destroyed. Among them, the stores of Messrs. Chandler, and G. Oakley; Dr. Eager, and others whose names we have not learned. Oakley's loss is said to be six or seven thousand dollars.

The City Hotel of Hartford, Ct., has been purchased by Mr. Judson of New Haven, for $41,000, and is to be made a Temperance House.

On the night of the 12th inst. whilst a fierce storm was raging, Samuel Smith, a resident of Middlesex, N. J. started on foot from a tavern at Spotswood for his home, a few miles distant, in a state of intoxication, and missing his way, as it is supposed, fell into a mill-pond, and was drowned.

Mr. Robert Blair, one of the two surviving lifeguards of Gen. Washington, died at Newburg on the 11th inst. aged 79 years.

The Governor of Delaware has appointed James Booth, of Newcastle co. Chief Justice of the State, vice Richard H. Baynard, resigned.

The city of Troy has a population of 19,372.

The population of Cincinati is stated at 46,382.

Major Gen. Scott while crossing the Hudson at Albany on his way to Lockport, fell, and was so seriously injured as to be unable to proceed for several days.

A small boat belonging to the packet Francois 1st, was swamped in the North river on the 18th inst. near Rector street, containing eight persons, of whom two passengers, mate and one seaman were drowned.

PETER ROBINSON, the murderer of Mr. Suydam is sentenced to be hung the 16th day of April next.

The Steam Ship Britannia leaves for Liverpool, to-morrow.

Communications.

For the Christian Reflector.

Letter

To the Sabbath School children in Brookfield.

JOURNAL.

August 1st.—After staying one month at Rangoon, we were ready to leave for Ava. The boat we were to go in, was about two and a half yards wide, and about 10 yards long. It had a roof just high enough for me to stand upright in the middle, but at the sides it was but three feet high. After all our goods and provisions for the journey were packed into the boat, we had a few feet of empty space to turn round in. We put rice, fowls, and salt pork, on board, for our passage, and at one end of the boat was a *small fire place*, where our cooking was done by a Bengallee man.

We took leave of our Rangoon friends from whom we had received much kindness, and went on board the boat expecting to be about 35 days on our passage. We stopped at many villages, and Mr. Simons gave tracts and talked with the people. Sometimes I went on shore and talked with the women, but I found them as ignorant of all kinds of religion, as the animals. It is true they know enough to go to the pagodas and kneel, and say a sort of prayer before the idols, but their reason for doing so, I never could learn from them. I sometimes turned from the women to the men and asked them why they worshipped idols? They all would say, to obtain merit, and escape from hell. Aug. 16th. Our fowls died in 15 days after our departure from Rangoon, and we tried at almost every village to obtain more. I wondered for a long time why we could not buy fowls, as the Burmans seemed to have them, and we knew they were in need of money. At one village we found a man who had fowls, but would not agree to part with them, so we passed on. After dark the same man came along to the boat saying he would sell us fowls for one Rupee each. We told him we would not purchase them at that rate. He went muttering away with his fowls, much disappointed. The secret was this. The Burmans consider the killing of animals the same as murder. If any animal dies, they fall to devouring it like wolves, but to kill an animal is a hell-deserving sin. They hold the same in regard to eggs, for though eggs are not alive, yet, say they, if a hen sits upon them they will be, and who can tell, they gravely add, but in that very egg may be the spirit of our dead father, or mother, or perhaps of some child, or even of a future god. They hold that all animals either have been or may yet be men, and when they kill them, they do not know but they are killing a man.

Aug. 22. We called at a Karen village to day and purchased a few fowls. The Karens have not the prejudice against killing animals that the Burmans have. Called at a village, went on shore, entered a Burman house, and sat down on a mat.—One of the women of the house took me aside and asked me for a book; without answering her, I said, can you read? She said, no, I do not want them to read, I want some paper to put in my ears. It is a custom with the Burmans to make holes in their ears large enough to admit an ornament one inch in circumference, and they like to get a roll of white paper to put in them. I told her about the contents of the book, and asked her if it was right to put them in her ears; she said she could not read them. I replied, you need not destroy them, others can read, if you cannot. I then reproved her sharply for being so monstrously wicked as to think of taking sacred books to tear up for ear ornaments; and added, if you were to take Burman Sacred books for this purpose, you would lose your head, and you would no more dare to do it than you would dare to take a knife and kill yourself.—And here are Sacred Books, which tell you about the eternal God, and reveal to you the only way to be saved from an eternal hell, and yet, you can wantonly destroy them to ornament your poor perishing body, that the worms will soon be feeding upon. She made no reply, but looked quite ashamed.

Aug. 25.—Arrived at Prome. We hoped to obtain provisions here for the remainder of our journey, but were disappointed; we could obtain nothing but a little black sugar, and a few cucumbers. Prome is a large, ancient city, with many Pagodas and idols in it. I said in a former letter that Prome was the birth place of Mrs. Daniels.

Aug. 28.—Arrived at Pagau. This city was formerly the Royal City. Fifty-two kings reigned in succession here, and though the city is now desolate, its ruins exceed in grandeur all powers of description. You have heard of the pyramids of Egypt. There are none so lofty at Pagau as those of Egypt, yet in number they are countless. I went on shore and ascended one of the principal of these pagodas. It was like going to the top of Boston State house. From this giddy height, I looked abroad over the surrounding country. On one side, as far as eye could reach, the plain was covered with stupendous ruins of ancient temples, in different states of decay. I could not help comparing the zeal of heathens with that of christian nations. How much time and hard labor has been expended in this city to perpetuate the name of Gaudama.—Are christians willing to labor as much, and sacrifice as much for the name of Jesus? After leaving Pagan, my health declined faster than in the early part of the journey; we were reduced to salt pork and rice, which I could not eat with any relish, my appetite being poor. I had no one to nurse my little boy, and no proper food for him. I would here just notice that it is a very difficult thing to get help in Burmah. I had twelve different girls at different times to take care of my child, but could persuade none but one of them to stay with me.—The Bengalee cook's wife came on board the boat promising to assist me, but so soon as we were well off from Rangoon, I could not get her to lift her hand to help me. My strength failed towards the last part of the voyage, and I knew what it was to suffer. For the last ten days I did not leave the boat. Mr. Simons went on shore frequently, and gave many tracts to the people. We trust this voyage will result in the glory of God, and the good of precious immortal souls.

On the 7th of Sept. after forty days, we arrived at Ava, and were kindly received by Mr. and Mrs. Kincaid. We were thankful for the many mercies that had crowned our journey, and for the Providential care of our heavenly Father in times of distress and danger, and would consecrate the lives preserved by his goodness, entirely to his service.

Yours Affectionately,

CAROLINE J. SIMONS.

For the Christian Reflector.

Church Action against Slavery.

By the Baptist Church in Leverett and Montague, Mass.

Whereas slavery as it exists in this nation, robs the slave of himself, and of course, of all his unalienable rights; disannuls the institution of marriage, and sunders the tenderest ties by separating, at pleasure, husband and wife, parents and children, brothers and sisters; denies them the privilege of reading the BIBLE, to which they have the same claim as their masters and ourselves; thus consigning them to a state of ignorance and bondage, as degrading and dangerous, as it is hopeless and deplorable; we believe it is a great and inexcusable sin in the slave-holder, whether it is viewed as a transgression of the law of God, or as contrary to the glorious Gospel of his Son:—

And whereas slavery in this free country has grown into a mighty system of oppression, claiming, at the present time, about one sixth of the population for its victims, thousands of whom, as well as a multitude of their masters, are our Christian brethren, we feel bound, by our love of liberty, by our abhorrence of such slavery, by our sympathy for the slave and by our duty to the slave-holder, to bear a decided testimony against it:—

Therefore, Resolved, that it is not our duty, as a church of Christ, to admit slave-holders to our communion.

Voted that this Preamble and Resolution be published in the Christian Reflector and the Greenfield Mercury and Gazette.

By order of the church,

ISAAC W. MONTAGUE, *Church Clerk.*

March 17, 1841.

For the Christian Reflector.

First Congregational Church in Hopkinton.

Whereas we believe that it is the glorious characteristic of the christian church at the present day, to be engaged for the amelioration of the temporal and spiritual condition of man universally, and that "God hath made of one blood all nations of men for to dwell on all the face of the earth," and whereas the colored portion of our race are most grievously oppressed and degraded. Therefore

Resolved, that it is the solemn duty of christians, universally, to do all in their power to confer upon their colored brethren all the privileges of christian freemen.

2. *Resolved*, that all prejudice founded on the distinction of color among men is unchristian and sinful.

3. *Resolved*, that slavery is a sin against the law of God, which requires that we should do unto others as we would that they should do unto us, and ought to be immediately abandoned.

4. *Resolved*, that the cause of Christ suffers immeasurably from the existence of slavery in this land, and that it would be as greatly promoted by its immediate abolition.

5. *Resolved*, that this church cannot fellowship as christians, nor invite to her communion any who in her view, have had the means of becoming conscious of the sin of slavery, and yet sustain it, either in practice or theory.

6. *Resolved*, that every branch of the christian church throughout the land, ought to take decisive action in favor of the principle of immediate emancipation.

7. *Resolved*, that this church, in passing the above resolutions, while she deeply compassionates the condition of her brethren in bonds, is not conscious of exercising any but kind and christian feelings towards all, and a disposition to receive rebuke for sin with the same patience and gratitude, with which she hopes it may be received from herself.

8. *Resolved*, that a copy of the above resolutions be forwarded to the Boston Recorder, Christian Reflector, and the Free American for publication.

Mr. Editor,—By giving the above an insertion in your paper, you will oblige the members of the First Congregational Church in this place, by whom the resolutions have been passed without a dissenting voice. And we hope also it may serve the cause of the down-trodden slave.

Yours with respect,

J. E. WEBSTER, Pastor of the Church.

Hopkinton, March 17, 1841.

Christian Reflector.

"Charity rejoiceth in the Truth."

WEDNESDAY, MARCH 31, 1841.

American Baptist A. S. Convention.

This Convention will hold its first anniversary in the city of New York on the first Tuesday in May, the next week after the Triennial Convention at Baltimore, which will meet on the last Wednesday in April.

The number of members ought to be at least, *twice* as many as were present last year, *at the beginning.*

☞ We hope soon to be informed whether the Convention will meet in Mulberry St. Tabernacle, or in the Mac Dougal St. Meeting house. Our brethren will be informed as soon as it is ascertained.

The *Tabernacle* is the most convenient locality.

A HINT *at the present scheme of management for the purpose of preventing Baptist churches from expressing their sentiments on the subject of Slavery, in their Letters to Associations.*

A respected Correspondent, in a late communication to us, says—

Permit me just to say that I was present during the chief part of the last session, of the Warren Association at Providence, R. I., and, probably, should have been throughout, had it not been that the American Board of Foreign Missions, held its annual session simultaneously in the same city. There was nothing unusually interesting during the time I was present; and yet there was one thing which attracted my attention, and which may deserve a passing notice. Several of *the Letters* came out boldly on the subject of slavery, regretting their past indifference to so great an evil, and expressing a determination to be more active in future for its abolition. The day following, while a moderator protem. occupied the desk, the distinguished Moderator of the Association, either presented a resolution, or *suggested the propriety*, which I cannot say, that hereafter the pastors of the respective churches state the condition of their people, and that the letters from the churches contain *only the statistics!* Something was said about the *anti-republicanism* of such a course, and it soon had the *go by.*

Ten thousand times ten thousand thanks have ascended to God, for some twenty or thirty years past, that we live in such a day as that our associations and other religious bodies sustain the claims of Missions, Bible Societies, Sabbath Schools, Temperance &c. But, recently, in several of our associations, through the influence of a few "*leading*" men, almost every benevolent object of the day is cast out under the fallacious notion, that the Associations are, or should be, *too religious* to have any thing to do with them; and if any ask, why this want of life and interest, the reply—"*Thy servant Uriah is dead also*," seems to satisfy. Hence, the great object of these sessions seems to be, to hear an introductory sermon; introductory to choosing a *moderator* and *clerk* and *assistant clerk*, and to hear the letters containing, perhaps, a mournful account of the churches' leanness and divisions, or of their prosperity, all of which is probably known in detail by nearly all present. But to what purpose, Mr. Editor, this great sacrifice, if the refractory churches are *allowed* to write *their own* letters, and *the ministers* do not "assume the responsibility?" The light will as certainly get into the associations through these apertures, as if they allowed free discussion. N. B.

It is high time for the Churches, about whose separate *Independency* so much has lately been said, *to see* to that independency—that it shall not be *annihilated* by the very class of men who, for the *ostensible* purpose of shutting out the discussion of "certain subjects" from Associations and all other bodies, "outside the churches," are busy in urging the *competency* of the individual churches to settle all these questions.

It will be easier to *preserve* our liberties, than to retrieve them if lost. The letters of the churches are the *best* of channels for expressing their sentiments on every subject of general interest.

Watertown Church.—We have received another well written article on the differences existing in this church on the question of excluding slaveholders from communion, but think it better to withhold it for *the present*, under the conviction that the brethren of that church need time to *consider* what they want done, and in the hope that they will soon be perfectly joined together in one mind. *Other* churches are acting now and we expect that many more will soon let their light shine.

County Commissioners.

At a social Temperance Meeting held in Leicester, it has been Resolved, That in the opinion of this meeting it is the duty of every friend of humanity to exert his influence at the approaching election of County Commissioners to elect such men as do not think the public good requires the licensing the sale of an article which is fruitful of all manner of crime and pauperism, and of death in its very worst forms.—*Com.*

We deem this movement peculiarly important *now*, as we are informed that the present Commissioners have lately granted licenses in towns where the Selectmen had declared against the practice, as in WORCESTER, for example. It is folly and shame unto them. Let them be rebuked.

A Query.

Mr. Editor,—I wish to know through the columns of your paper, whether it is right for Ladies such as Ministers and Deacons wives who attend church meetings to braid, knit &c. during the time of said meeting. An answer to the above will oblige A friend of good order.

To this rather singular query we have at present no other response to give than—Let all concerned try to form a suitable answer and act accordingly. Perhaps, some correspondent will favor "A friend of good order" with a solution of this knotty and braided question.

Robberies.—In the early part of last week a Jeweller's shop in Boston, was robbed of several thousand dollars worth of Jewelry, &c. The night following, a dwelling house was broken open, and robbed of about $400, and nearly every night since, there has been robbery in some part of the city.—The city seems to be infested by a gang of robbers who seem determined to do nothing by halves.—When they will end, no one can imagine, as no clue has yet been obtained to any of them. The Mayor has offered a reward of $2,000 for the apprehension of the robbers.

Exchange—We learn that Elders Branch of E. Killingly and Smithers of Thompson, Conn. are about exchanging fields of labor.—Mr. B. to be located at Thompson, and Mr. S. at E. Killingly.

Bro. Henry Archibald has removed from Bow to Sutton; P. O. address South Sutton, N. H.

Dedication at Brattleboro', Vt.—The new meeting house, erected by the Baptist church and Society in Brattleboro', Vt., was dedicated to the worship of God on the 3d inst. The Scriptures were read, and the first prayer was offered by Rev. E. Andrews, formerly of Bernardston,; Sermon by Rev. Elijah Hutchinson, of Windsor; Consecrating prayer by Rev. Samuel Fish, of Halifax.

The church was organized last April, has been blessed with a revival, and are now permitted to open a new house fifty-seven feet long by forty-two wide with a vestry under it. The expense is nearly covered by the sale of pews.

Revival in Sturbridge, Mass.

Sturbridge, March 29, 1841.

Brother Grosvenor,—I rejoice that I am able to communicate to you, the cheering intelligence, of a work of divine grace in this place. God has been with us by the special influences of his spirit, for three or four months past. His blessed presence was first discoverable in the revival of the graces of one or two members of the church. At the commencement of this year, there appeared still greater indications that God was about to revive his work in this place. The 'dry bones' began to shake, and to come together. Christians seemed disposed "to prepare the way of the Lord" by penitence for their past unfaithfulness, and be engaging with greater zeal, prayerfulness and devotion in the service of their Lord and master. Soon, sinners became concerned for the salvation of their souls. About twenty are now indulging the hope, that their sins have been forgiven, and about the same number are now, under different degrees of awakening and conviction, inquiring what they shall do to be saved. The work has been *silent* and *gradual progression*. It resembles the description of the kingdom of heaven, given by the Son of God, when he symbolically represented it by "*the leaven hid in three measures of meal.*"

Last Lord's day, *three* publicly owned Christ, in the significant ordinance of baptism; nine others have given to the church a very full and satisfactory relation of their christian experience, and will probably go forward soon, in the same ordinance. That this work may continue, and God be glorified by it, is our most earnest desire and fervent prayer.

Yours truly, J. KENNEY.

Duelling Anecdote.—When the late James Hillhouse was in Congress, he was on a certain occasion challenged by a hot-headed member to fight a duel. Hillhouse replied that he would accept the challenge with the greatest pleasure, provided his antagonist would have the kindness to wait until he could send home to Connecticut for his "*skunk gun.*"

Notice.

The members of the Board of the Sabbath School Teachers Convention, connected with the Sturbridge Association, will hold a meeting at the house of Dea. J. C. Royce, in Wales, on the 2nd Tuesday in April next, at 10 o'clock, A. M.

E. BURT, JR. *Secy.*

Hardwick, March 22, 1841.

Liberty Party Attend.

The Hon. Levi Lincoln having vacated his seat in the House of Representatives in the Congress of United States, this is to invite the friends of the Liberty Party in each town in Dist. No. 5. to choose delegates equal to twice their number of Representatives in the State Legislature, to assemble in Worcester on Tuesday the 13th day of April next at 10 o'clock A. M. to nominate a suitable candidate to represent said district in the next Congress of the United States.

T. W. WARD, Chairman Co. Com.

Shrewsbury, March 29, 1841.

Baptist Anti-Slavery Correspondent.

PROSPECTUS.

THIS work is a Periodical published by the Executive Committee of the American Baptist Anti-Slavery Convention. Its object is, chiefly, to embody the Correspondence between the Convention and Southern Baptists, on the subject of Slavery as connected with the Church.

TERMS. The Correspondent will be published as often as once in two months, at fifty cents per volume, to contain about 200 pages. Single numbers will be sold at prices varying according to the number of pages in each. Price of the 2d number, 6 cents single, 50 cts per dozen, $3 per hundred. Subscriptions to be paid always in advance.

CYRUS P. GROSVENOR, *Editor.*

Worcester, Mar. 31, 1841.

Married:

In Worcester, March 29, by Rev. Mr. Smalley, Mr. Daniel S. Bartlett, to Miss Mary D. Copeland.

In Worcester, March 24th, by Rev. Mr. Smalley, Mr. Samuel Preston and Miss Elizabeth R. Quinn, both of W.

At Canaan Four Corners, N. Y., Rev. SIDNEY BRYANT, pastor of the Presbyterian church at Nassau, to Miss HARRIET W. LORD, of the former place.

In Hopkinton, Mass., by Eld. I. C. Carpenter of Baldwinville, Mr. Dexter Bridges of H., to Miss Rhoda Cody of Webster.

Died:

Died in Bellingham, Mass., on the 15th inst., of dropsy, Miss Harriet G. Whitney, daughter of Mr. and Mrs. Micah Bent, aged 26. Miss W. was confined to the house more than four months before her decease. At first she felt unreconciled to her situation and wholly unprepared for death. But she was led, as we trust, to true repentance and faith in Christ, and for several weeks before her death she gave very satisfactory evidence that she had been born of the Spirit and was prepared to meet God in peace. At first, though a great change in her views and feelings was evident to others, yet she was very distrustful of herself, hardly daring to hope that God had heard the late prayers of one who had so long lived unmindful of him. But by degrees, as God was pleased to manifest to her more of the light of his countenance, her hope become confirmed, till she could say, with humble confidence, that she trusted she had been accepted of the Lord, and was about to dwell in his immediate presence. She often expressed astonishment that she could have lived so long in forgetfulness of God, and exhorted her impenitent friends not to live as she had. Her case was a striking instance of the condescension of God in listening to the prayer of the penitent in the last extremity. But let none presume from this to delay repentance till their last sickness. Few, who have lived in sin, have such an opportunity granted them to seek the Lord, at least, while he may be found; and still fewer improve the opportunity.—Com.

On Wednesday the 10th inst. aged 76 years, Mrs. Juliana Reader, formerly of Orange co. N. Y.

At the village of Kinderhook, on the morning of the 5th inst. at his maternal residence, Rev. Daniel E. Manton, in the 30th year of his age.

In Oppenheim, on the 17th Nov. last, George A. Beach, oldest son of Rev. Augustus Beach, aged 19.

At Walnut Grove Cottage, in Roxbury, after a long sickness, Mrs. Elizabeth Kemble Oliver, 78, relict of the late Rev. Daniel Oliver.

In Norton, Dr. Richard F. Sweet, 40.

In Plantation Mainstay, Demarara, on the 8th of February last, of yellow fever, William, son of the late John Hubbard, Esq. of Boston, 31.

At Paris, France, Daniel Brent, Esq., U. S. Consel, aged 67.

In Wilton, Conn., Mr. Francis Newman, in the 101st year of his age.

In London, Eng, the celebrated Sir Astley Cooper.

In Barrententre, (Penn,) Dr. Charles Raymond, aged 27. Dr. R. with other Physicians, assisted in opening the corpse of a child aged 11 years, who had died with the prevailing disease that is now so fatal among the inhabitants. He had a small sore on one of his thumbs, which, immediately after the operation, commenced swelling. The inflammation and swelling soon extended to his shoulder and down upon his breast near the heart, and on the seventh day after his attack it caused his death.

In New England Village, Grafton, Mrs. Julia Ann, wife of C. M. Pratt, Esq, and daughter of Hon. James Draper, of Spencer, aged 32.

In Wiscasset, Me. Samuel Ballard Esq., Attorney at Law, 73, formerly of Damariscotta.

In Bath, Hon. Peleg Tallman, 78.

In Topsham, Anna, widow of the late Capt. James Wilson, 93.

In Lancaster, Dec. 28, Mrs. Nancy, wife of Amos Sawyer, 63.

Removal.

WILLIAM JONES, HAIR CUTTER, respectfully informs his friends and the public that he has removed his place of business to the office formerly occupied by JUDGE PAINE, on the Corner of Maine and Pleasant Streets, where by constant attention to his business *six days in the week*, he hopes to receive their patronage.

N. B. Particular attention paid to Hair Cutting, and Honing Razors.

March 31, 1841. 13 tf

Broadcloths, Cassimeres, and Satinets!

FROM AUCTION!!

WE are every week receiving from Auction, various colors and qualities of woolens (occasionally some *very fine ones*) which we are enabled to sell for CASH, at about *half the usual price!*

Purchasers are invited to call and examine some beautiful fine Blacks, Blues and Greens just received.

HENRY H. CHAMBERLIN & CO.

March 31, 1841. tf

Shawls, Shawls, Shawls.

PLAIN, Changeable, Italian and Brocade large Silk Shawls (some very rich and splendid)—also, Cashmere, Edinboro', Raw Silk and Highland Plaid Shawls and Fancy Handkerchiefs in great variety, this week receiving, and for sale very cheap, by

ORRIN RAWSON.

Worcester, March 31, 1841. tf

New Spring Goods,

From Auctions, &c.

THE subscriber is this week receiving from Auctions and other sources **125** Packages of *New, Cheap and desirable* Spring and Summer Goods, among which may be found—

15000 Yds. American Prints from 4 to 17 cts.
5000 " English do " 12 1-2 to 25 cts.
1800 " 4-4 French do " 12 1-2 to 42 cts.
2000 " Furniture Patch, " 6 1-4 to 15 cts.
3000 " Mouseline de Laines, $1 50 to $5 00 per Dress.
800 Yds. Satin Stripe Chailys from 50 to 67 cts.
3500 " Printed Lawns, from 12 1-2 to 33 cts.
4000 " Rich Fig'd Silks, from 50 cts. to $1 00.
2500 " " Plain " from 33 to 62 cts.
800 " Figured Alapines, from 75 cts. to $1 12.
2000 " Plain do from 50 cts. to $1 25.
25000 " Col'd and Blk. Cambrics from 6 1-4 to 10.
2500 " Bro. Sheetings and Shirtings from 6 to 10.
5000 " Bleached do do from 6 to 15.
3000 " Bed Tickings from 10 to 17 cts.
2000 " Heavy Broad Cloths from 1 00 to $4 00.
3000 " do Cassimers from 50 cts. to $1 50.
1000 " Satinets from 20 to 75 cts.
100 dozens Cotton Hose from 10 to 42 cts. a pair.
75 " L. Thread Gloves " 10 to 20 do do.
200 Black Lace Veils from 1 00 to $5 00.
10 Cartons Bonnet and Cap Ribbons, from 6 1-4 to 25 cts. a yd.
250 Edinboro' and Plaid Shawls, from 1,00 to 4,00 Ps.
200 Fancy Handkerkhiefs, from 12 1-2 to 1,00.

Plain, Changeable, Italian and Brocade large Silk Shawls. Together with the *largest assortment of all other kinds* of Dry Goods, that he has ever offered in this market, *all* of which *will be sold equally cheap.*

Purchasers of Dry Goods are particularly invited to call and examine the above stock before purchasing elsewhere.

ORRIN RAWSON.

Worcester, March 31, 1841. tf

Cheap Goods!—Bargains!!

HANDSOME FIGURED SILKS at 50 cts.—usual price 75 cents.
Fine Blue Blk and Black Alepines from 62 cts to $1 00, usual price 92 to 1 50.
Plain Mousseline de Laine 33 to 50—usual price 50 to 75.
Printed do 1 75, the dress, as good as sold from 2 00 to 2 50.
French Style Prints for 17 cents.
English do 15 cents.
A beautiful style for 12½ on very fine cloths.
Copperplates from 6¼ to 12½ cents, usual price 10 to 20.
Linen Cambric Hdks. from 1s. to 2s.—usual price 25 to 50 cents.
Edinboro' Shawls, from 1 to $5—usual price 2 50 to $10 00.
Cotton Hose from 12 1-2 to 50 cents—very cheap.
Cotton Sheeting from 7 to 10 cents.

A long Catalogue might be made, of the very CHEAP GOODS WE ARE EVERY week receiving.

Customers can best satisfy themselves by calling and examining for themselves.

HENRY H. CHAMBERLIN & CO.

Worcester, March 31, 1841. 3w13

Furnishing Goods FOR CASH!

WE have just received and are now opening a very large and cheap lot of
SUPERIOR WHITE FEATHERS—warranted pure.
CARPETS—all prices from 30 cents.
STRAW MATTINGS—4-4 to 6-4—Some at 23 cents the yard
HEARTH RUGS—new and beautiful patterns—cheap.
SUPERFINE SCOTCH COUNTERPANES—3 1-2 yards square, and splendid patterns.
BIGELOW'S COUNTERPANES,—at a *little more than half the old price.*
MARSEILLES QUILTS—from 2 1-2 to 3 1-2 yards square, at *less than the cost of Importation*, having been purchased at auction very low!

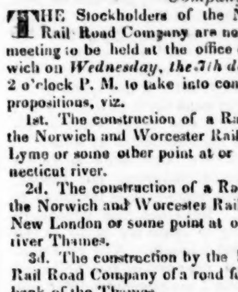
CROCKERY, CHINA, & GLASS WARE.

A prime assortment of new styles at about twenty five per cent less than Boston prices, or those of any other Crockery store in Worcester.

If purchasers are desirous to have a good quality of goods, at cheap and fair prices, they should call on

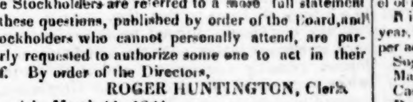
HENRY H. CHAMBERLIN & CO.

March 24, 1841. 3 w12.



FREDERICK L. CALL would give notice to the inhabitants of Worcester and vicinity, that he has fitted up the store situated No. 2, Putnam Row, (Main Street) where he offers for sale, a full assortment of drugs, fancy goods, perfumery, dye-stuffs, &c. on the most reasonable terms.

March 24, 1841. 12tf



Office of the Norwich & Worcester Rail Road Company.

THE Stockholders of the Norwich and Worcester Rail Road Company are notified to attend a special meeting to be held at the office of the company at Norwich on *Wednesday, the 7th day of April next*, at 2 o'clock P. M. to take into consideration the following propositions, viz.

1st. The construction of a Rail Road to connect with the Norwich and Worcester Rail Road at Norwich, from Lyme or some other point at or near the mouth of Connecticut river.

2d. The construction of a Rail Road to connect with the Norwich and Worcester Rail Road at Norwich, from New London or some point at or near the mouth of the river Thames.

3d. The construction by the Norwich and Worcester Rail Road Company of a road for a few miles on the east bank of the Thames.

The Stockholders are referred to a more full statement as to these questions, published by order of the Board, and all Stockholders who cannot personally attend, are particularly requested to authorize some one to act in their behalf. By order of the Directors,

ROGER HUNTINGTON, Clerk.

Norwich, March 11, 1841.

To the Stockholders of the Norwich and Worcester Rail Road Co.

THE Directors of the Company having ordered a meeting of the Stockholders to be called, to be holden at Norwich, on the 7th day of April, 1841—to take into consideration the several propositions for the continuance of the Rail Road from Norwich to Lyme or some other point near the mouth of Connecticut River—to New London, or some other point near the mouth of the River Thames—and to some point on the East bank of the Thames, from 3 to 7 miles below Norwich:

In obedience to the direction of the Board, I would make the following statements in relation to the subjects to be presented for the consideration of the Stockholders.

The river Thames is navigable from its mouth to within seven miles of Norwich, for vessels drawing twenty-seven feet of water, as shown by the recent U. S. Coast Survey, under the direction of Professor Hassler, and to within three miles of Norwich, for vessels drawing twelve feet of water.—Between that point and Norwich, there are in a few places, bars in the river, which have always, to some extent, impeded the navigation of it. By means of aid indirectly furnished by the Legislature of the State of Connecticut, and subsequently by direct appropriations by the Congress of the United States, a minute survey has been made, a plan of improvement adopted, and very nearly perfected. So far as the work has proceeded, it has been successful, and it is supposed that a further expenditure of less than $5000 would furnish at low water the depth of eight feet of water on the shoalest places

During the very severe flood which occurred during the past Winter, a bar was formed in the channel of 360 feet in length requiring an excavation of about 4000 cubic yards of sand. A steam dredging machine has been employed in removing this bar, but the inclemency of the season, the floating ice in the river, and other causes, have prevented the completion of the work at this time—from this cause, and this alone, has arisen the detention since the month of January, in the arrival of the steamboats at Norwich.

Aside from this bar thus accidentally formed, the navigation of the river, although the improvements are not perfected, is not a difficult one. During the last year the steamer Norwich, drawing, when loaded with freight, 6 feet of water, was delayed by grounding but once, and then only for about fifteen minutes, and the Charter Oak was detained during the season by grounding in the river but three times, and altogether not more than three hours.

Although it thus appears that the detention from the grounding of the steamboats in the Thames (aside from the convulsion produced by the freshets this spring,) has been very small, and less than has arisen, as is supposed, on the other direct route between New York and Boston, from the same cause, yet some of the Company have been disposed to continue the route on the East bank of the Thames to a point below any impediment from shallow water, and also below any interruption from ice, at the expense of the Company. And on the one hand the citizens of Lyme, at the mouth of Connecticut river, and on the other the citizens of New London are desirous of continuing the road to those points respectively.

1st. The company have ordered a survey of the line on the east bank of the Thames, which, for the graduation, including the bridge across the Shetucet, is estimated to cost for the distance of 2 7-8 miles, the sum of $27,655, which takes the road to deep water; and for 7 1-4 miles $53,705, which constructs it below any impediment from ice. The grades are easy and the road not difficult of construction, and could doubtless be finished in at least six months.

2d. The distance to Lyme at the mouth of Connecticut River, is supposed to be about 22 miles, and from a partial examination of the country, it is supposed that a favorable route exists for a rail road. The citizens of Lyme are proposing to make a more minute survey, and are confident that a road may be built at moderate expense, and with easy grades and favorable curves.

If this arrangement should be adopted, there will be no change of power for the whole distance between Boston and Lyme, nor will there necessarily be any change of cars between the two places; and passengers will have the choice of taking a steamboat either at Norwich or Lyme, as they may prefer. This route will probably afford the most expeditious and pleasant route between Boston and New York;—the time consumed by rail road need not much, if any, exceed five hours, and by steamboat from Lyme to New York less than six hours. On the completion of the Long Island Rail Road to Greenport, (if a harbor should be formed on the shore of the Sound opposite Greenport, and a branch of the Long Island road terminate there) the distance from that point to Lyme would be from 12 to 14 miles, being at the narrowest part of the Sound.

3d. The distance from Norwich to New London is 13 miles. A survey was made of this line at an early period, and the route found to be a practicable one and of easy grades.

The harbor of New London is well known to be one of the most accessible and best in the country, and is never obstructed by ice.

The citizens of New London, at a large public meeting, have appointed a Committee to meet the gentlemen at Norwich interested directly or otherwise in the rail road, who expressed it as the wish of the citizens of New London, that the road be continued there, and their willingness without any call on the present stockholders to procure the necessary funds for the continuation of the road; and those citizens of New London who are interested in this enterprise, are abundantly able to give full effect to this intimation.

It is desirable that there should be a full attendance of the stockholders, and those who cannot attend are requested to authorize some one to represent their view, on the subjects for which the meeting is called.

Per order. JOHN A. ROCKWELL, President.

Dated at Norwich March 11th, 1841. 2w. 12.

Spring Goods.

THE Subscriber is this week receiving a large assortment of new and desirable Spring Goods which will be sold *cheaper than can be found* at any other Store in Worcester by

ORRIN RAWSON.

Worcester, March 24, 1841. 6w

Seed Store.

GARDEN, FLOWER AND FIELD SEEDS,

Warranted the growth of 1840.

For sale at the Seed Store, and Office of the Yankee Farmer, No. 45 North Market Street, Boston, Mass. The subscriber has just completed his assortment of seeds for the coming season, and is ready to supply orders for Garden, Flower and Field Seeds, wholesale and retail.

This stock has been selected with great care. The American seeds were raised by experienced seed growers in the vicinity of Boston, in New Hampshire, and in Maine; and the most implicit confidence may be placed in their genuineness and vitality. The English seeds, comprising Cabbage, Cauliflower, Peas, Radish, &c. &c. are just received, per ship Sampson, from the best seed growers near London. The assortment of

GARDEN SEEDS

is made up of all the old esteemed varieties, together with many new and improved kinds, such as
Early Snow Ball Turnip, the earliest variety.
Early May Peas, 33 cts per quart, the earliest known.
Early Warwick Peas, 25 cts per quart.
Early Hope, Early May, Early Emperor, and Early Nonpareil Cabbages.

Boxes of seed, containing 20 papers of the most approved varieties, each kind labelled with directions for their culture, at $1, $2 and $3 per box, according to the quantity in each paper. This assortment is recommended to all who wish to cultivate a small kitchen garden.

Garden seeds by the quantity, assorted to suit the different markets, at a liberal discount from retail prices.

VALUABLE ROOT SEEDS.

The following list of valuable root seeds, is worthy the attention of every farmer,—
White Sicilia or Sugar Beet;
Red Mangel Wurtzel;
Yellow Globe Mangel Wurtzel;
Red do. do. do.;
White Altringham Carrot;
Long Orange do.;
Ruta Baga (Purple Top);
English Turnip;
Yellow Aberdeen Turnip, &c. &c. &c.

Root culture enables the farmer to keep more stock, and to keep it in better condition than he could otherwise do. It gives the most food for animals with the least labor, it is, under good management, the most certain in its results, it gives the most manure, improves the soil by deep and thorough cultivation, and fits it for dry or white crops.

The average produce of the different kind of roots, per acre, in good husbandry, such as will produce 40 bushels of corn, is 600 bushels of roots. With common cultivation that will produce 30 bushels of corn per acre, root crops will yield 400 bushels; making 12 bushels of root crops to one of corn, and corn is the largest yield of any grain crop. The average cost of a root crop per acre is $40.

According to the above estimate, the average cost of a bushel of roots would be 6 2-3 cents.

It is advisable to plant two or three kinds of roots every year, as some kinds may fail. The quantity of seed required per acre is, for

Sugar Beet, 3 or 4 pounds.
Mangel Wurtzel, 3 or 4 do.
Carrot, 2 do.
Ruta Baga, 1 do.

Packages of any of the above varieties can be easily forwarded to any part of the country. Orders and letters of inquiry by mail, will be promptly attended to.

FARM SEEDS.

Black Sea Spring Wheat, the best and most productive variety for New England cultivation.

Spring Rye, English Barley; Corn, selected in the field from the first ripe; Bedford Oats, not liable to blast; besides other varieties.

GRASS SEEDS.

Herds Grass, Rock Wheat, Red Top Northern and Southern; Bird Seeds, Clover, Northern and Southern; White Dutch Honeysuckle; Lucerne, or French Clover; Millet; Orchard Grass—wholesale and retail, at the lowest cash prices.

FLOWER SEEDS, ROOTS, VINES, SHRUBS, AND TREES, of all kinds, furnished to order, and delivered at any part of the city, free of expense.

Catalogues, containing a complete list of all the seeds offered at the establishment, may be obtained gratis.

Orders may be sent by stageman, and the different expresses, they will be forwarded the same day.

CHARLES P. BOSSON, Seedsman,
No. 45 North Market Street.

6w12

NOTICE.

THE Subscribers beg leave to inform their friends and the public, that they have taken the store formerly occupied by S. D. SPURR, *Stone Block, corner of Main and Central sts.* where they are prepared to offer a *general and full* assortment of

Dry Goods and Groceries.

As our goods are all purchased for *Cash*, customers may rely on *decided* bargains. The public may rest assured that the *old* character of the store for *fair dealing* will be *retained*. A share of the public patronage is solicited.

L. & D. M. WARREN.

Feb 24. tf

Townsend Female Seminary.

THE SUMMER TERM of this Institution will commence on WEDNESDAY, APRIL 21st. Tuition, in the common English Branches, including Vocal Music, by an experienced teacher, per twelve weeks, $4,00

Languages each	$1,50	additional
Drawing and Painting	1,50	"
Writing	1,00	"
Music for 12 lessons and use of Piano Forte	5,00	"
24 do. do	8,00	"
Board, including washing, per week	1,50	

The able Board of Instruction now in this Seminary, will continue.

This Seminary is pleasantly situated in Townsend, West Village, Mass. on the Stage Route from Boston and Lowell to Keene, N. H.

The Seminary building is large and convenient. It is furnished with a good Chemical and Philosophical Apparatus, a reading room, and a collection of minerals, fossils, &c. The Trustees and friends of this Institution, aim to render it in every respect, a school of the first order, and a delightful resort for young ladies who wish to receive a thorough and finished education.

REFERENCES.—Rev. Dr. Sharp, Rev. E. Thresher, Rev. Wm. Hague, S. G. Shipley, Esq. Wm. Beals, Esq. Boston.—Rev. Thos. Whittemore, and Joel Giles, Esq. Cambridge.—Caleb Parker, Esq. Roxbury.—Rev. L. Porter, and Rev. Mr. Ballard, Lowell.

By order of the Board of Trustees,

A. G. STICKNEY, Sec'y.

Townsend, Feb. 26, 1841.

New Stock.

THE Subscriber is now opening at his Store, corner of Main and Front Streets, an entire New Stock of

Boots, Shoes & Trunks,

which he offers for sale on the most reasonable terms.

Also Boots and Shoes made to order by the most approved workmen.

Repairing done at short notice in the most thorough manner.

JEREMIAH BOND.

Worcester, Sept. 23, 1840. 39

New York Auction Goods!

THIS week receiving from New York, a great variety of
RICH SILKS, in entirely new styles!
SPLENDID SILK SHAWLS, the newest and richest goods.
MOUSSELINES.—plain and figured—very cheap.
FRENCH LAWNS—prices varying from 15 to 75 cts.
PRINTS, all prices from 5 to 50 cents—rich and cheap.
BROAD CLOTHS from *Auction—great bargains!*

In consequence of the very great depression in business at New York, the above, with a great variety of other goods, *can and will* be sold cheaper than any previous arrivals in this market!

Purchasers will be enabled to purchase *fresh goods* and new styles lower than *any old goods* can be sold by calling on HENRY H. CHAMBERLAIN & CO.

Marhc 24—1841. 3w12.

Goodwin's Town Officer,

OR THE LAWS OF MASSACHUSETTS, relative to the power and duty of Municipal Officers, together with all the Forms necessary for transacting town, parish, and school business. Fourth edition, revised and improved by BENJ F. THOMAS, Esq. Counsellor at Law.

Also, *Goodwin's New England Sheriff, or Digest of the Duties of Civil Officers;* being a compendium of the Laws of Massachusetts, with reference to those of the neighboring States upon those subjects, with copious Forms. Published and for sale by DORR, HOWLAND & CO., Booksellers and Publishers, two doors north of the American Temperance House.

Also, *Hayward's Gazetteer of the New England States*, containing a description of all the States, Counties and Towns, as also the principal mountains, rivers, &c. &c., and fashionable resorts within that territory, alphabetically arranged.

Worcester, March 24. 6w12

Trial of the Witnesses of the Resurrection of Jesus.

This is a book of a novel and interesting character, published in London, in the year 1820, by the "Society for the promotion of Christian knowledge." It has never been published in this country, and we believe that very few copies are in circulation, if indeed, any. We present it to our readers, with the hope that they will be both profited and interested in its perusal. The authorship is imputed to the elder Lord Littleton.

Woolston, here mentioned, was an infidel writer, who had just been tried and punished for disseminating his doctrines.

We were, not long since, some Gentlemen of the Inns of Court, together, each to the other so well known, that no man's presence was a confinement to any other from speaking his mind on any subject that happened to arise in conversation. The meeting was without design, and the discourse, as in like cases, various. Among other things we fell upon the subject of *Woolston's* trial and conviction, which had happened some few days before: that led to a debate how the law stands in such cases, what punishment it inflicts; and in general, whether the law ought at all to interpose in controversies of this kind. We were not agreed in these points. One, who maintained the favorable side to Woolston, discovered a great liking and approbation of his discourses against the miracles of Christ, and seemed to think his arguments unanswerable. To which another replied,—I wonder that one of your abilities, and bred to the profession of the law, which teaches us to consider the nature of evidence, and its proper weight, can be of that opinion. I am sure you would be unwilling to determine a property of five shillings upon such evidence, as you now think material enough to overthrow the miracles of Christ.

It may easily be imagined that this opened a door to much dispute, and determined the conversation for the remainder of the evening on this subject. The dispute ran through almost all the particulars mentioned in Woolston's pieces; but the thread of it was broken by several digressions, and the pursuit of things which were brought accidentally into the discourse. At length, one of the company said pleasantly, Gentlemen, you do not argue like lawyers: if I were Judge in this cause, I would hold you better to the point. The company took the hint, and cried, they should be glad to have the cause re-heard, and him to be the Judge. The Gentlemen who had engaged with mettle and spirit in a dispute which arose accidentally, seemed very unwilling to be drawn into a formal controversy; and, especially, the Gentleman who argued against Woolston, thought the matter grew too serious for him, and excused himself from undertaking a controversy in religion, of all others the most momentous: but he was told that the argument should be confined merely to the nature of the evidence, and that might be considered without entering into any such controversy as he would avoid; and to bring the matter within bounds, and under one view, the evidence of Christ's Resurrection, and the exceptions taken to it should be the only subject of the conference. With which persuasion, he suffered himself to be persuaded, and promised to give the company and their new made Judge, a meeting that day fortnight. The Judge and the rest of the company were for bringing on the cause a week sooner; but the Counsel for Woolston took the matter up, and said, Consider, Sir, the Gentleman is not to argue out of Lyttelton, Plowden, or Coke, authors to him well known: but he must have his authorities from Matthew, Mark, Luke, and John; and a fortnight is time little enough of all conscience to gain a familiarity with a new acquaintance: and, turning to the Gentleman, he said, I will call upon you before the fortnight is out, to see how reverend an appearance you make behind Hammond on the New Testament, a Concordance on one hand, and a folio Bible with references on the other. You shall be welcome, Sir, replied the Gentleman, and perhaps you may find some company more to your own taste; he is but a poor Counsel who studies on one side of the question only, and, therefore, I will have your friend Woolston, T——l, and C——s, to entertain you when you do me the favor of the visit. Upon this we parted in good humor, and all pleased with the appointment made, except the two Gentlemen who were to provide the entertainment.

The Second Day.

The company met at the time appointed: but it happened in this, as in like cases it often does, that some friends to some of the company, who were not of the party the first day, had got notice of the meeting; and the Gentlemen who were to debate the question, found they had a more numerous audience than they expected or desired. He especially who was to maintain the evidence of the Resurrection, began to excuse the necessity he was under of disappointing their expectation, alleging, that he was not prepared; and he had persisted in excusing himself, but that the strangers who perceived what the case was, offered to withdraw, which the Gentleman would by no means consent to: they insisting to go, he said, he would much rather submit himself to their candor unprepared as he was, than be guilty of so much rudeness, as to force them to leave the company. Upon which one of the company, smiling, said, it happens luckily that our number is increased; when we were last together, we appointed a Judge, but we quite forgot a Jury, and now, I think, we are good men and true, sufficient to make one. This thought was pursued in several allusions to legal proceedings, which created some mirth, and had this good effect, that it dispersed the solemn air which the mutual compliments upon the difficulty before mentioned had introduced, and restored the ease and good-humor natural to the conversation of gentlemen.

The Judge perceiving the disposition of the company, thought it a proper time to begin, and called out, Gentlemen of the Jury, take your places; and immediately seated himself at the upper end of the table: the company sat round him, and the Judge called upon the Counsel for Woolston to begin.

Mr. A. Counsel for Woolston, addressing himself to the Judge, said,

May it please your Lordship; I conceive the gentleman on the other side ought to begin, and lay the evidence which he intends to maintain, before the Court: till that is done, it is to no purpose for me to object. I may perhaps object to something which he will not admit to be any part of his evidence, and therefore I apprehend the evidence ought in the first place to be distinctly stated.

Judge. Mr. B. What say you to that?

Mr. B. Counsel on the other side:

My Lord, if the evidence I am to maintain, were to support any new claim, if I were to gain any thing which I am not already possessed of, the Gentleman would be in the right; but the evidence is old, and is matter of record, and I have been long in possession of all that I claim under it. If the Gentleman has any thing to say to dispossess me, let him produce it; otherwise I have no reason to bring my own title into question. And this I take to be the known method of proceeding in such cases; no man is obliged to produce his title to his possession; it is sufficient if he maintains it when it is called in question.

Mr. A. Surely, my Lord, the Gentleman mistakes the case: I can never admit myself to be out of possession of my understanding and reason; and since he would put me out of this possession, and compel me to admit things incredible, in virtue of the evidence he maintains, he ought to set forth his claim, or leave the world to be directed by common sense.

Judge. Sir, you say right, upon supposition that the truth of the Christian religion were the point in judgment. In that case it would be necessary to produce the evidence of the Christian religion; but the matter now before the Court is, whether the objections produced by Mr. Woolston, are of weight to overthrow the evidence of CHRIST'S RESURRECTION. You see, then, the evidence of the Resurrection is supposed to be what it is on both sides, and the thing immediately in judgment, is the value of the objections, and therefore they must be set forth.—The Court will be bound to take notice of the evidence, which is admitted as a fact on both points.—Go on, Mr. A.

Mr. A. My Lord, I submit to the direction of the Court. I cannot but observe that the Gentleman on the other side, unwilling as he seems to be to state his evidence, did not forget to lay in his claim to prescription, which is, perhaps, in truth, though he has too much skill to own it, the very strength of his cause. I do allow that the Gentleman maintains nothing but what his father and grandfather, and his ancestors, beyond time of man's memory, maintained before him: I allow too, that prescription in many cases makes a good title; but it must always be with this condition, that the thing is capable of being prescribed for: and I insist, that prescription cannot run against reason and common sense. Customs may be pleaded by prescription: but if, upon shewing the custom, any thing unreasonable appears in it, the prescription fails; for length of time works nothing towards the establishing any thing that could never have a legal commencement. And if this objection will overthrow all prescriptions for customs, the mischief of which extends perhaps to one poor village only, and affects them in no greater a concern than their right of common upon a ragged mountain, shall it not much more prevail, when the interest of mankind is concerned, and in no less a point than his happiness in this life, and in all his hopes for futurity? Besides, if prescription must be allowed in this case, how will you deal with it in others? What will you say to the ancient Persians, and their fire-altars? Nay, what to the Turks, who have been long enough in possession of their faith to plead———

Mr. B. I beg pardon for interrupting the Gentleman. But it is to save him trouble. He is going into his favorite common-place, and has brought us from Persia to Turkey already; and if he goes on, I know we must follow him round the globe. To save us from this long journey, I will waive all advantage from the antiquity of the Resurrection, and the general reception the belief of it has found in the world; and am content to consider it as a *fact which happened but last year*, and was never heard of either by the Gentleman's grandfather, or by mine.

Mr. A. I should not have taken quite so long a journey as the Gentleman imagines, nor indeed, need any man go far from home to find instances to the purpose I was upon. But since this advantage is quitted, I am as willing to spare my pains, as the Gentleman is desirous that I should. And yet I suspect some art even in this concession, fair and candid as it seems to be. For I am persuaded, that one reason, perhaps the main reason, why men believe this history of Jesus is, that they cannot conceive that any one should attempt, much less succeed, in such an attempt as this, upon the foundation of mere human cunning and policy; and it is worth the while to go round the globe, as the Gentleman expressed himself, to see various instances of the kind, in order to remove this prejudice. But I stand corrected, and will go direcly to the point now in judgment.

Mr. B. My Lord, the Gentleman in justification of his first argument, has entered upon another of a very different kind. I think he is sensible of it, and seeming to yield up one of his popular topics, is indeed artfully getting rid of another; which has made a very good figure in many late writings, but will not bear in any place, where he who maintains it may be asked questions. The mere antiquity of the Resurrection I gave up; for if the evidence was not good at first, it cannot be good now. The Gentleman is willing, he says, to spare us his history of ancient errors, and intimates, that upon this account he passes over many instances of fraud, that were like in circumstances to the case before us. By no means, my Lord, let them be passed over. I would not have the main strength of his cause betrayed in complaisance to me. Nothing can be more material, than to shew a fraud of this kind, that prevailed universally in the world. Christ Jesus declared himself a prophet, and put the proof of his mission on this,—that he should die openly and publicly, and rise again the third day. This surely was the hardest plot in the world to be managed: and if there be one instance of this kind, or in any degree like it, by all means let it be produced.

Mr. A. My Lord, there has hardly been an instance of a false religion in the world, but it has also afforded a like instance to this before us. Have they not all pretended to inspiration? Upon what foot did Pythagoras, Numa, and others set up? Did they not all converse with the gods, and pretend to deliver oracles?

Mr. B. This only shews that revelation is by the common consent of mankind, the very best foundation of religion, and therefore every impostor pretends to it. But is a man's hiding himself in a cave for some years, and then coming out into the world, to be compared to a man's dying and rising to life again? So far from it, that you and I and every man may do the one, but no man can do the other.

Mr. A. Sir, I suppose it will be allowed to be as great a thing to go to heaven and converse with angels, and with God, and to come down to the earth again, as it is to die and rise again. Now this very thing Mahomet pretended to do, and all his disciples believe it. Can you deny this fact?

Mr. B. Deny it, Sir? No. But tell us who went with Mahomet? who were his witnesses? I expect, before we have done, to hear of *the guards set over the sepulchre of Christ*, and *the seal of the stone:* what guard watched Mahomet in his going or returning? What seals and credentials had he? He himself pretends to none. His followers pretend to nothing but his own word. We are now to consider the evidence of Christ's Resurrection, and you think to parallel it by producing a case, for which no one ever pretended there was any evidence. You have Mahomet's word, and no man ever told a lie but you had *his* word for the truth of what he said; and therefore you need not go round the globe to find such instances as these. But this story, it is said, has gained great credit, and is received by many nations; very well: and how was it received? Was not every man converted to *this* faith (the religion of Mahomet) with the sword at his throat; In *our* case, every witness to the Resurrection, and every believer of it, was hourly exposed to death: in *the other* case, whoever refused to believe, died, or, what was as bad, lived a wretched, conquered slave; and will you pretend these cases to be alike? One case indeed there was within our own memory, which, in some circumstances, came near to the case now before us. The French prophets put the credit of their mission upon the Resurrection of Dr. Emmes, and gave public notice of it. If the Gentleman pleases to make use of this instance, it is at his service.

Mr. A. The instance of Dr. Emmes is so far to the purpose, that it shews to what lengths enthusiasm will carry men. And why might not the same thing happen at Jerusalem, which happened but a few years ago in our own country? Matthew and John, and the rest of them, managed that affair with more dexterity than did the French prophets theirs; so that the resurrection of Jesus gained credit in the world, and the French prophets sunk under their ridiculous pretensions. That's all the difference.

Mr. B. Is it so? And a very wide difference, I promise you. In one case, every thing happened that was proper to convince the world of the truth of the Resurrection; in the other, the event manifested the cheat; and upon the view of these circumstances, you think it sufficient to say, with great coolness, that is all the difference. Why, what difference do you expect between truth and falsehood? What distinction———

Judge. Gentlemen, you forget that you are in a Court, and you are falling into dialogue. Courts do not allow of chit-chat. Look ye, the evidence of the Resurrection of Jesus is before the Court, recorded by Matthew, Mark, and others. You must take it as it is: you can neither make it better nor worse. These witnesses are accused of giving false evidence. Come to the point; and let us hear what you have to offer, to prove the accusation.

Mr. B. Is it your meaning, Sir, that the objections should be stated and argued all together, and that the answer should be to the whole at once? Or would you have the objections argued singly, and answered separately by themselves.

Judge. I think this Court may dispense with the strict forms of legal proceedings, and therefore I leave this to the choice of the Jury.

After the Jury had consulted together, the Foreman rose up.

The Foreman of the Jury. We desire to hear the objections argued and answered *separately*. We shall be better able to form a judgment by hearing the answer, while the objection is fresh in our minds.

Judge. Gentlemen, you hear the opinion of the Jury. Go on.

Mr. A. I am now to disclose to you a scene, of all others the most surprising. "THE RESURRECTION has been long talked of, and to the amazement of every one who can think freely, has been believed through all ages of the Church." This general and constant belief creates in most minds a presumption that it was founded on good evidence. In other cases the evidence supports the credit of the history; but here the evidence itself is presumed only upon the credit which the story has gained. I wish the books dispersed against Jesus by the ancient Jews had not been lost; for they would have given us a clearer insight into this contrivance. But it is happy for us, that the very account given by the pretended witnesses of this fact is sufficient to destroy the credit of it.

The Resurrection was not a thing contrived for its own sake. No! It was undertaken to support great views, and for the sake of great consequences that were to attend it. It will be necessary therefore to lay before you those views, that you may the better judge of this part of the contrivance, when you have the whole scene before you.

The Jews were a weak, superstitious people, and, as is common among such people, gave great credit to some traditionary prophecies about their own country. They had beside, some old books among them, which they esteemed to be writings of certain prophets, who had formerly lived among them, and whose memory they had in great veneration. From such old books and traditions they formed many extravagant expectations; and, among the rest, one was, that some time or other a great victorious Prince should rise among them, and subdue all their enemies, and make them lords of the world. In Augustus' time they were in a low state, reduced under the Roman yoke; and as they never wanted a deliverer more, so the eagerness of this hope, as it happens to weak minds, turned out a firm expectation that he would soon come. This proved a temptation to some bold, and to some cunning men, to personate the Prince so much expected; and "nothing is more natural and common to promote rebellions, than to ground them on new prophecies, or new interpretations of old ones: prophecies being suited to the vulgar superstition, and operating with the force of religion." Accordingly many such impostors rose, pretending to be the victorious Prince expected; and they and the people who followed them perished in the folly of their attempt.

But Jesus, knowing that victories and triumphs are not things to be counterfeited; that the people were not to be delivered from the Roman yoke by slight of hand; and having no hope of being able to cope with the Emperor of Rome in good earnest, took another and more successful method to carry on his design. He took upon him to be the Prince foretold in the ancient prophets; but then he insisted that the true sense of the prophecies had been mistaken; that they related not to the kingdoms of this world, but to the kingdom of heaven; that the Messias was not to be a conquering Prince, but a suffering one; that he was not to come with horses of war, and chariots of war, but was to be meek and lowly, and riding on an ass. By this means he got the common and necessary foundation for a new revelation, which is to be built and founded on a precedent revelation.

To carry on this design, he made choice of twelve men of no fortunes or education, and of such understandings as gave no jealousy that they would discover the plot. And what is most wonderful, and shews their ability, whilst the Master was preaching the kingdom of heaven, these poor men, not weaned from the prejudices of their country, expected every day that he would declare himself a king, and were quarrelling who should be his first minister. This expectation had a good effect on the service, for it kept them constant to their master.

I must observe farther, that the Jews were under strange apprehensions of supernatural powers; and as their own religion was founded on the belief of certain miracles, said to be wrought by their lawgiver Moses, so were they ever running after wonders and miracles, and ready to take up with any stories of this kind. Now as something extraordinary was necessary to support the pretensions of Jesus, he dextrously laid hold on this weakness of the people; and set up to be a wonder-worker. His disciples were well qualified to receive this impression; they saw, or thought they saw, many strange things, and were able to spread the fame and report of them abroad.

This conduct had the desired success. The whole country was alarmed, and full of the news of a great prophet's being come among them. They were too full of their own imagination, to attend to the notion of a kingdom of heaven: here was one mighty in deed and in word; and they concluded he was the very Prince their nation expected. Accordingly they once attempted to set him up for a King; and at another time attended him in triumph to Jerusalem. This natural consequence opens the natural design of the attempt. If things had gone on successfully to the end, it is probable the kingdom of heaven would have been changed into a kingdom of this world.—The design indeed failed, by the impatience and over-hastiness of the multitude, which alarmed not only the chief of the Jews, but the Roman governor also.

The case being come to this point, and Jesus seeing that he could not escape being put to death, he declared, that the ancient prophets had foretold that the Messias should die upon a cross, and that he should rise again on the third day. Here was the foundation laid for the continuing this plot; which otherwise had died with its author. This was his legacy to his followers; which, having been well managed by them and their successors, has at last produced a kingdom indeed; a kingdom of priests, who have governed the world for many ages, and have been strong enough to set Kings and Emperors at defiance. But so it happens, the ancient prophets appealed to, are still extant; and there being no such prophecies of the Death and Resurrection of the Messias, they are a standing evidence against this story. As he expected, so it happened, that he died on a cross. And the prosecuting of this contrivance was left to the management of his disciples and followers. Their part is next to be considered———

Mr. B. My Lord, since it is your opinion that the objections should be considered singly, and the Gentleman has carried this scheme down to the death of Christ, I think he is come to a proper rest; and that it is agreeable to your intention, that I should be admitted to answer.

Judge. You say right, Sir. Let us hear what you answer to this charge.

Mr. B. My Lord, I was unwilling to disturb the Gentleman by breaking in upon his scheme; otherwise I should have reminded him, that this Court sits to examine evidence, and not to be entertained with fine imaginations. You have had a scheme laid before you, but not one bit of evidence to support any part of it: no, not so much as a pretence to any evidence. The Gentleman, I remember, was very sorry that the old books of the Jews were lost, which would, as he supposes, have set forth all this matter; and I agree with him, that he has much reason to be sorry, considering his great scarcity of proof. And since I have mentioned this, that I may not be obliged to return to it again, I would ask the Gentleman now, how he knows there ever were such books?—And since if ever there were any, they are lost, how he knows what they contained? I doubt I shall have frequent occasion to ask such questions. It would indeed be a sufficient answer to the whole, to repeat the several suppositions that have been made, and to call for the evidence upon which they stand. This would plainfully discover every part of the story to be mere fiction. But since the Gentleman seems to have endeavored to bring under one view, the many insinuations which have of late been spread abroad by different hands, and to work the whole into a consistent scheme: I will, if your patience shall permit, examine this plot, and see to whom the honor of the contrivance belongs.

The Gentleman begins with expressing "his amazement, that the resurrection has been believed in all ages of the Church." If you ask him, why? he must answer, because the account of it is a forgery; for 'tis no amazement to him surely, that a true account should be generally well received. So that this remark proceeds indeed from confidence rather than amazement; and comes only to this, that he is sure there was no resurrection; and I am sure this is no evidence that there was none. Whether he is mistaken in his confidenee, or I in mine, the Court must judge.

The Gentleman's observation, that the general belief of the resurrection creates a presumption that it stands upon good evidence, and therefore people look no farther, but follow their fathers, as their fathers did there grandfathers before them, is in great measure true, but it is a truth nothing to his purpose.—He allows that the resurrection has been believed in all ages of the Church; that is from the very time of the resurrection. What then prevailed with those who first perceived it? They certainly did not follow the example of their fathers. Here then is the point, how did this fact gain credit in the world at first? Credit it has gained, without doubt. If the multitude at present go into this belief through prejudice, example, and for company's sake, they do in this case no more, nor otherwise, than they do in all cases. And it cannot be denied, but that truth may be received through prejudice (as it is called,) i. e. without examining the proof or merits of the cause, as well as falsehood. What general truth is there, the merits of which all the world, or the hundredth part, has examined? It is smartly said somewhere, That the priest only continues what the nurse began: but the life of the remark consists in the quaintness of the antithesis between the nurse and the priest; and owes its support much more to sound than to sense. For is it possible that children should not hear something of the common and popular opinions of their country, whether those opinions be true or false?—Do they not learn the common maxims of reason this way? Perhaps every man first learnt from his nurse, that two and two make four; and whenever she divides an apple among her children, she instils into them this prejudice, that the whole is equal to its parts, and all the parts equal to the whole; and yet Sir Isaac Newton, (shame on him) what work has he made, what a building has he erected upon the foundation of this nursery learning? As to religion, there never was a religion, there never will be one, whether true or false, publicly owned in any country, but children have heard, and ever will hear, more or less of it from those who are placed about them. And if this is, and ever must be the case, whether the religion be true or false; it is highly absurd to lay stress on this observation, when the question is about the truth of any religion; for the observation is in different to both sides of the question.

We are now, I think, got through the common place learning, which must forever, it seems, attend upon questions of this nature; and are coming to the very merits of the cause.

(*To be continued.*)

A Veteran Sabbath School Teacher.

A few Sabbaths ago, circumstances led us to visit one of our city Sabbath Schools, in company with a gentleman who purposed to address the children upon the subject of Temperance. It was early when we reached the place. The school was not yet assembled. We were, however, kindly received by an elderly looking gentleman, whom we readily recognized as the Superintendent, and whose polite and Christian attentions soon made us feel perfectly at home. As the hour for "order" had not arrived, a few moments were pleasantly spent in conversation, during which, the following remarks, in substance as nearly as can be remembered, fell from the lips of this excellent man:—

"I have been," said he, about *twenty-five years* engaged here, in the pleasant duties of a Sabbath School Teacher, and during that time, I have known but *one* case in which any scholar of this school, *has turned out a drunkard!* This is, sirs, a truly pleasant reflection; although it may not hold good in its application to all Sunday Schools. Yet upon observation, it will be found I think, that the influence of Sabbath School instruction, in restraining vice, years after the instruction has been given, is hardly to be calculated. There is scarcely a year passes that I do not find some one or more illustrations in encouraging of my own public labors. I will state one.

"A short time since, while walking in ——— street, I was accosted by a well dressed young man, with the usual salutatory compliments. I looked at him, but not immediately recognizing him. I inquired who he was. "You don't know me," said he smiling, "I am Richard Harvey." I immediately remembered the name, and entered into some farther conversation. I learned that after leaving the Sunday School, he had gone South—had been thrown among persons of various classes—exposed to every temptation of evil—and had well-nigh yielded to the snares of wicked men; but so great had been the force of memory in pressing upon his conscience the passages of Scripture and the verses of hymns, learned at the Sunday School, that these had repeatedly deterred him from plunging into the excesses of vice. Finally, they had led him to reflection, and to the adoption of a religious course—he had removed North—married in a good family—was settled in an excellent business—and would be happy at any time to welcome to the hospitalities of his domestic board, his old friend and Sabbath School Teacher.

"Now," continued he, "when that boy was first brought to our school, he was truly a pitiable object. I remember the time well. It was a cold, bleak, wintry morning, and the poor fellow was miserably clad in summer vestments, without stockings, and nearly without shoes. He was an orphan, and his case excited our sympathy. The teachers soon had him comfortably provided for as to clothing; and I waited upon an old friend of mine, who kept a number of boys as apprentices, and representing his case, procured for him a good home. There he had lived, until he grew too old, as he thought, to come to Sunday School; after which, I heard but little of him, until what was made known in the present interview I have just narrated."

Several incidents of a similar character with the above, were drawn out during a half hour's conversation with this veteran Sabbath School Teacher; and from them he seemed to receive a reward far surpassing the price of sacrifices his duties had cost him. We could but contrast his untiring zeal in this good work, with the lukewarmness of many in the church, who seem to regard the Sabbath School interest very lightly indeed, as a something fit only to amuse and interest the younger men and women of the church. We would, all were properly alive to the commanding interests of this subject. Show us a community in which the Sabbath School is carefully nourished, and we will show you a community that bids fair for temperance, sobriety, and every Christian grace; where mankind not only learn to remember their Creator in the days of their youth; but grow up to practice christian duties in the beauty and strength of maturity; on the contrary, show us a community where these interests languish, and we will show you one, where piety languishes—where morality languishes—and where wickedness dwelleth in high places. Reader, are you doing all you can do for Sunday Schools?

Prot. and Visiter.

The service of God honorable.—How strangely deluded are mankind while living in sin. Light is taken for darkness and darkness for light. Some appear to think that it would be a disgrace to them to leave their sins, and submit to the humiliating doctrine of the cross of Christ. But is it a disgrace to cease to do evil and learn to do well; to live agreeably to the eternal principles of right; to do as have done many of the most worthy characters that have ever lived; to have God for our Father, Jesus Christ for our Friend, and heaven for our final home? This is surely no disgrace to any one. But it is a dishonor to live in sin, to rebel against God, wallow in the filth and pollutions of the world, and do Satan's drudgery; for "Sin is a reproach to any people." TYRO.

Morning Star.

Bank Note List.

Corrected by GEO. F. COOK & Co. *Exchange Brokers, No. 29 State Street—opposite the Merchants' Bank.*—Feb. 24.

MAINE.		
Bangor Commercial	4 a 5	per ct. dis.
Mercantile, do.	4 a 5	do.
Calais Bank	6 a —	do.
Washington County, at Calais	6 a 7	do.
Stillwater Canal, at Orono	25 a —	do.
City Bank, Portland	10 a —	do.
Westbrook Bank	3 a —	do.
Georgia Lumber	5 a —	do.
Frankfort Bank	50 a —	do.
Globe Bank, Bangor	— a —	do.
Oxford Bank, at Fryeburg	fraud.	
Bangor Bank, old	closed.	
Bank of Old Town, Orono	no sale	
Damariscotta Bank	charter expired.	
NEW HAMPSHIRE.		
Wolfsborough Bank	80 a —	do.
Concord Bank	3 a 5	do.
MASSACHUSETTS.		
Commonwealth Bank, Boston.	10 a 15	do.
Chelsea	80 a —	do.
Farmers & Mechanics Bank, S.Adams	80 a —	do.
Nahant	80 a —	do.
Middling Interest, Boston	15 a 20	do.
Middlesex, at Cambridge	3 a 5	do.
Fulton Bank, Boston, redeemed at their counter.		
Norfolk, at Roxbury, redeemed at their counter.		
Roxbury, at Roxbury	fraud.	
RHODE ISLAND.		
Scituate	20 a —	do.
VERMONT.		
Bennington	3 a 5	do.
St. Albans	3 a 5	do.
Manchester	2 a 4	do.
Essex, Guildhall	80 a —	do.
Bank of Montpelier	3 a 5	do.
CONNECTICUT.		
Housatonic Rail Road Co.	2 a —	do.

Bank Notes, New York City	¼ a	per ct. dis.
do. State of New York	1 a	do.
do. State of New Jersey	1 a	do.
do. City of Philadelphia	a	do.
do. City of Baltimore	3 a —	do.
do. District of Columbia	4 a —	do.
do. Virginia	3 a 4	do.
Old United States Bank Notes	½ a 1	do.
Drafts on New York	par a ½	do.
do. on Philadelphia	a —	do.
do. on Baltimore	1½ a 2	do.
do. on Richmond	2 a 3½	do.
do. on Charleston	1½ a 2	do.
do. on Savannah	4½ a 4½	do.
do. on Augusta	5½ a 6	do.
do. on Cincinnati	5 a 6	do.
do. on Nashville	8½ a 9	do.
do. on St. Louis	6 a —	do.
do. on Mobile	5½ a 6	do.
do. on New Orleans	2½ a —	do.
Exchange on England	8¼ a 8½ premium	
Spanish Doubloons	16 00 a 16 25	
Mexican do.	15 60 a 15 65	
Sovereigns	4 85 a 4 87	
American Gold	½ a adv.	

New England Truss Manufactory

THE subscriber continues to manufacture Trusses of every description at his residence, at the old stand, opposite to 264, No. 305 Washington street, Boston (entrance in Temple Avenue, up stairs.) All individuals can see him alone, at any time at the above place.

Having had twenty years' experience, he has afforded relief to three thousand persons for the last five years: all may rest assured of relief who call and try Trusses of his manufacture. He is now confident he can give every individual relief who may call on him.

The public are cautioned against the many quacks who promise what they cannot perform.

Having worn the different kinds of Trusses, more or less, that have been offered to the public for the last twenty years, from different patent manufacturers and now continues to wear those of his own manufacture, he is now able to decide, after examining the rupture, what sort of truss is best to adapt to all cases that occur: and he has on hand as good trusses, and will furnish any kind of truss that can be had elsewhere. Any person who purchases a truss at this establishment, if it does not suit, can exchange until they are well suited, without additional charge.

J. F. F. manufactures as many as twenty different kinds o trusses, among which are all the different kinds similar to those that the late Dr. John Beath of this city formerly made, and all others advertised in Boston, together with the patent elastic spring truss, with spring pads; trusses without steel springs; these give relief in all cases of rupture, and in a large portion produce a perfect cure, they can be worn day and night; improved hinge and pivot truss; ambilical spring trusses, made in four different ways; trusses with ball and socket joints; trusses for Prolapsus Ani, by wearing which persons troubled with a decant of the rectum can ride on horseback with perfect ease and safety. Mr. F. makes trusses for Prolapsus Uteri, which have answered in cases where pessaries have failed. Suspensory trusses, knee caps and back boards, always kept on hand. As a matter of convenience, and not of speculation, the undersigned will keep on hand the following kinds from other manufactories, which they can have if his does not suit them; after a fair trial, they can exchange for any of them; Dr. Hull's, Read's spiral truss, Rundell's do.; Salmon's ball and socket; Sherman's patent; French do.; Marsh's improved truss; Bateman's do., double and single, Stone's trusses; also, trusses for children of all sizes.

Any kind of trusses repaired at short notice and made as good as when new.

Ladies wishing for any of these instruments, will be waited upon by Mrs. Foster, at the above place.

The subscriber makes and keeps on hand, steeled shoes for deformed and crooked feet, and is doing this every week for children and infants in this city, and from out of the city. Specimens of his workmanship may be seen at the manufactory.

He, likewise, informs individuals he will not make their complaints known to any one, except when he is permitted to refer to them—it being a misfortune, and young persons do not want their cases known. JAMES FREDERICK FOSTER.

Boston, November 1, 1839.

CERTIFICATE FROM DR. WARREN.

Boston, January 7, 1835.

Having had occasion to observe that some persons afflicted with Hernia, have suffered much from the want of a skilful workman, in accommodating trusses to the peculiarities of their cases, I have taken pains to inform myself of the competency of Mr. J. F. Foster, to supply the defficiency occasioned by the death of Mr. Beath. After some months of observation of his work, I am satisfied that Mr. Foster is well acquainted with the manufacture of these instruments, and ingenious in accommodating them to the variety of cases which occur. I feel myself called upon to recommend him to my professional brethren and to the public, as a person well fitted to supply their wants in regard to these important articles. JOHN C. WARREN.

I hereby certify, that I have, for several years past, been in the use of Mr. Foster's Truss for Inguinal Hernia, and find it to answer every desirable purpose, and consider it far preferable to any other which I have employed.

JAMES THATCHER, M. D.

Plymouth, Nov. 1, 1839.

Boston, March 10, 1840.

I hereby certify, that I have known Mr. James F. Foster several years last past, and have frequently employed him in the constuction of Trusses and apparatus, for my patients and have always found him ready, capable, and faithful, and equal to the occasion for which I have employed him.

JOHN RANDALL.

Furs! Furs!! Furs!!!

FOR the approaching season, Just Received and for sale at NATH'L. TEAD'S, One door North of the Post Office.

500 Lynx, Jennett and Swansdown Skins—Angola and Plush—Siberian Squirrel Gray and White Coney Robes, for Ladies' Trimmings—Boas and Muffs.

Gents' Super Otter, Fur Seal, Nutra, Musk and Hair Seal Caps.

Otter, Nutra, Russia Dog, Fine Seal and Jennett Skins for Gents' Coat Collars.

375 No. Buffalo Robes.

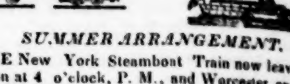
Hats of every variety and of the latest Fall Fashions Cloth and Sealet Caps.

Ladies' and Gents' Gloves of every description.

Worcester, Sept. 30. 1f40

NORWICH AND WORCESTER RAIL ROAD

RAILROAD & STEAMBOAT LINE BETWEEN BOSTON AND NEW YORK.



SUMMER ARRANGEMENT.

THE New York Steamboat Train now leaves Boston at 4 o'clock, P. M., and Worcester every day except Sunday, at 6 o'clock, P. M., and arrives at Norwich at 8½ P. M. Returning, will leave Norwich for Worcester and Boston, every morning, except Monday, on the arrival of the Steamer from New York.

ACCOMMODATION TRAINS

Leave Norwich at 6 A. M. and 4 3-4 P. M., daily, (except Sundays.) Leave Worcester at 9½ o'clock A. M., and 3 3-4 P. M.

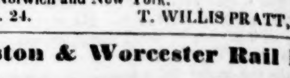
Passengers leaving Boston at 6½ A. M., or 1 P. M. or Springfield at 6 A. M., or 12½ P. M., can proceed directly to Norwich; and those leaving Norwich at 6 A. M. can proceed directly, either to Boston or Springfield.

MERCHANDISE TRAINS,

Between Norwich and Worcester, daily, (Sundays excepted) taking freight for Boston, Worcester, Springfield, Norwich and New York.

Feb. 24. T. WILLIS PRATT, Sup't.

Boston & Worcester Rail Road



SPRING ARRANGEMENT.

ON this road the accommodation trains will run daily, except Sundays, as follows:—

Leave Boston at 6½ A. M., 1 P. M. and 4½ P. M.

Leave Worcester at 6 A. M., 9½ A. M. and 4 P. M.

Stopping at the Way Stations.

The New York Steamboat Train will leave Boston for Norwich daily, except Sunday, at 4 o'clock, P. M., stopping only at Framingham.

Passengers for the accommodation Trains on the Western and Norwich Railroads will leave Boston 6½ A. M., and 1 P. M.

Mail Train on Sunday, from Worcester at 6 A. M.; from Boston at 1 P. M.

All Baggage at the risk of its owner.

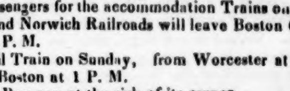
Fare to New York, $5; to Norwich $3; to Springfield $3; to Worcester $1,50.

Freight taken as usual to Worcester, Springfield, Norwich and New York. Merchandize for New York received until 3½ P. M.

Mar. 3. WM. PARKER, Sup't B. & W. R.

Western Rail Road.

TO SPRINGFIELD, ALBANY, HARTFORD, NEW-HAVEN AND NEW-YORK.



SPRING ARRANGEMENT.

THE Passenger Trains on this road will run daily, Sundays excepted, as follows, viz.

LEAVE	ARRIVE
Boston at 6½ A. M.	Springfield at 12½ P. M.
" 1 P. M.	" 7 P. M.
Springfield at 6 A. M.	Boston at 12½ P. M.
" 12½ P. M.	" 7 P. M.

Passengers in the morning train will reach Albany, at 6 A. M. the following day, via West Stockbridge, in season for the cars to Utica, and will arrive at Auburn, (370 miles) in 36 hours from Boston. A Stage also leaves Springfield daily, at 5 A. M. for Albany, via West Stockbridge, arriving same evening. Both lines connect with the Hudson Rail Road, at West Stockbridge.

Stages run daily from the morning train on the Western Rail Road as follows—From West Brookfield to Ware and Enfield; from Palmer to Three Rivers, Belchertown, and Amherst; from Wilbraham to South Hadley and Northampton, arriving at N. at 3 P. M.; from Palmer to Monson.

Stages leave Springfield for Pittsfield on Tuesdays Thursday, and Saturday, on arrival of the train from Boston, and on Monday, Wednesday and Friday, passengers can leave Springfield at 5 A. M., and reach Pittsfield, via Lee, the same day.

For Hartford, New Haven and New York. A Stage leaves Springfield daily, for Hartford, on the arrival of the train from Boston, arriving at Hartford at 5½ P. M. Passengers can take the cars at Hartford, next morning, and reach New Haven in season for the steamboat to New York arriving at New York at 1 P. M. This is the *only day route* to New York.

Passengers going north can leave Springfield at 3 P. M. passing through Greenfield, breakfasting at Brattleboro' and reach Haverhill, N. H., via Hanover, the same day.

FARES.

Worcester to	Clappville	$0,25—to Palmer	$1,10
"	Charlton	37½—to Wilbraham	1,30
"	Spencer	50—to Springfield	1,50
"	S. Brookfield	62½—to Amherst	2,10
"	W. Brookfield	70—to Northampton	2,30
"	Warren	80—to Albany	$5

Stages also leave Springfield for the North at 9 A. M. Merchandise Trains leave Boston and Springfield daily, Sundays excepted. G. W. WHISTLER,

Mar. 3. *Engineer.*

Cabinet Furniture and Chairs

LANSFORD WOOD, *Agent*, at his Ware Rooms Main st., a few doors south Thomas's Temperance Exchange, WORCESTER,

Has for sale, and is constantly manufacturing a variety of CABINET FURNITURE, consisting in part of Sideboards; Secretaries; French Bureaus; Grecian, Dining-Pembroke, Work, Centre and Card Tables; Adams's patent swell beam Bedsteads, and various other kinds, and a large assortment of Sofas and Mahogany Rocking Chairs.

Mahogany Pulpits and Communion Tables made to order.

Mahogany Looking Glass, Portrait & Picture Frames. Palm leaf and Hair Mattresses and Feathers, &c.

CHAIRS of every description, for sale Wholesale and Retail, at the above place, as low as can be bought elsewhere.

Purchasers are respectfully invited to call and examine for themselves as to prices and quality.

SIGN, CHAIR & ORNAMENTAL PAINTING,

And Gilding, done at the same place by FRANCIS WOOD.

Worcester, April 8, 1840.

Printing Office Removed.

THE subscribers have removed their materials and apparatus for Printing from No. 5 Goddards Row, to the spacious and convenient Rooms, formerly known as BURNSIDE'S HALL, opposite Brinley Hall, where they will be happy to accommodate their friends and the public with every description of

Book and Job Printing,

at short notice, in the best manner, and on favorable terms. M. SPOONER, H. J. HOWLAND.

Worcester, April 8, 1840.